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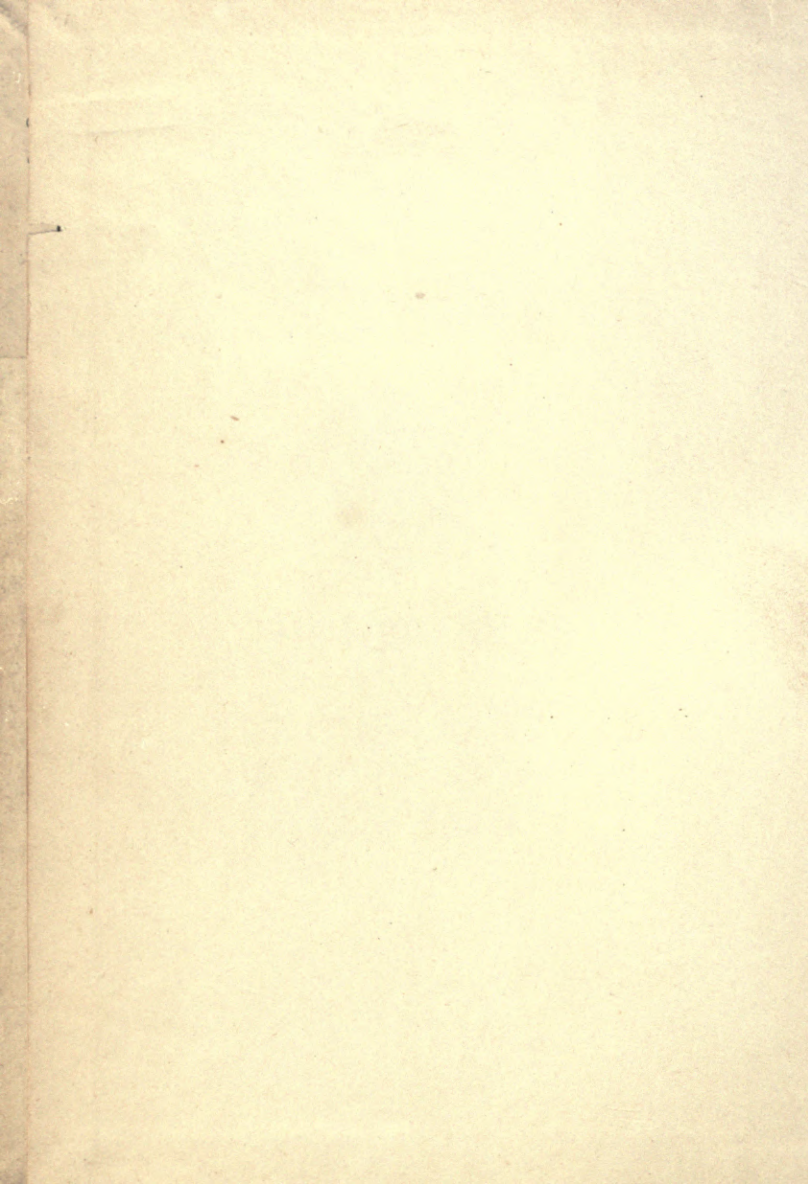
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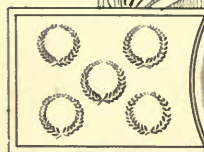




REV. Wm TRACY D.D.



REV. JAMES HERRICK



REV. GEORGE T. WASHBURN D.D.



REV. JOHN S. CHANDLER



REV. JOHN P. JONES D.D.

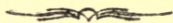
PASUMALAI

A

HALF CENTURY RECORD

OF

A Mission Institution.



MADURA :

PRINTED AT THE LENOX PRESS, PASUMALAI.

1895.

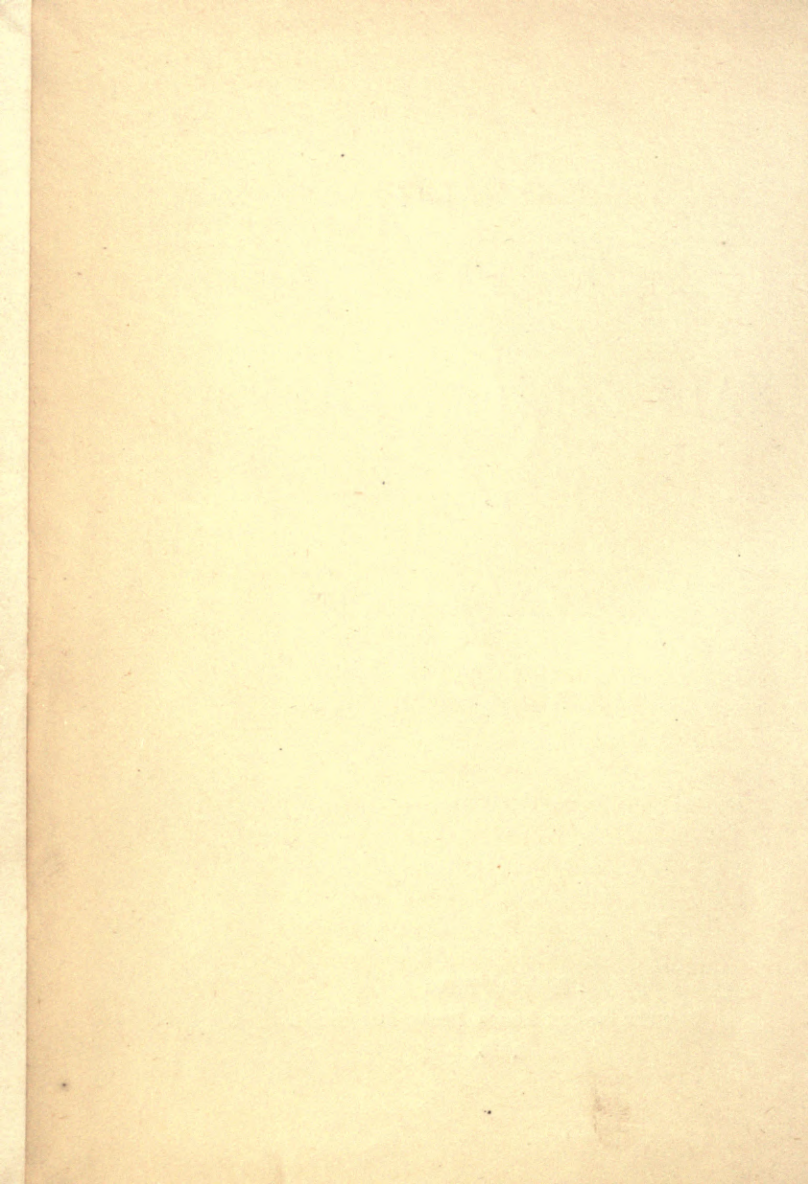
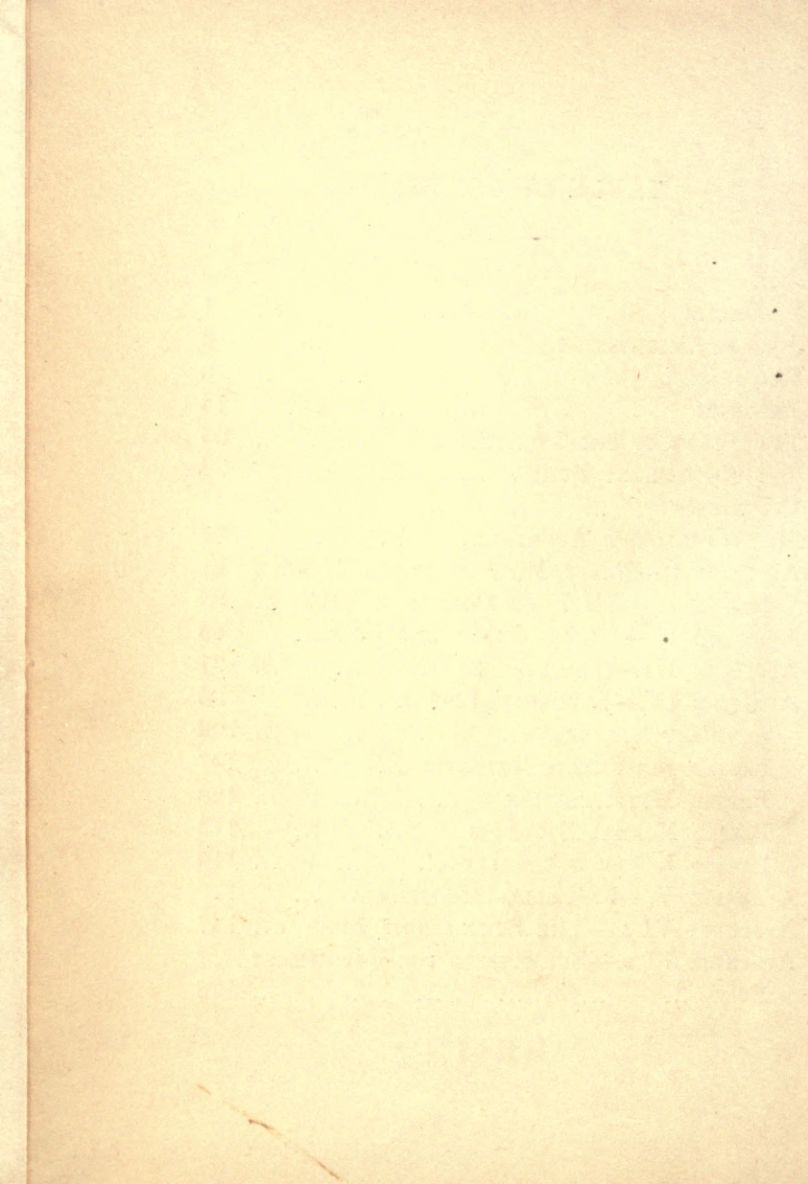


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Pasumalai Institution.

THE American Board of Commissioners for Foreign Missions—the first Missionary Society organized in the United States—began work at Jaffna, Ceylon, in 1816. In 1834, sixty-one years ago, two of the members of that mission came to Madura and opened the work of the present Madura Mission. The American Board represented then, as it does now, some of the most intelligent Christian churches in the United States—churches whose members have founded and maintained a large number of Colleges and Seminaries throughout that land and have always regarded a sound education as the next thing to, and auxiliary of, Christian faith and piety in the regeneration and elevation of a people. It is therefore natural that the society itself and the missionaries whom it has sent forth should, in their work, emphasize the importance of imparting to their converts at least a common education and of raising an intelligent and well trained native agency. The many efforts

and the abundant labors of the Madura Mission in this department of its work are well described by Dr. Washburn in the interesting paper which follows. That a consistent policy in this matter has not been maintained from the first is due not so much to a change of principle as to a difference of opinion concerning methods of applying the principle to our educational work.

But whatever divergence of opinion existed in the past, there is certainly none at present concerning the utility and importance of the educational work of the Mission. The unanimity and cordiality with which both the mission and the officers of our Board have recently supported our general educational work and have in particular enlarged and developed the higher institutions, for young women in Madura and for young men at Pasumalai, bear evidence to this.

PASUMALAI.

Pasumalai ("cow mountain") is the name of a small hill, something over 200 feet high, and three miles to the south-west of the town of Madura. Fifty years ago the mission secured from the government a grant of some 40 acres of land at the southern foot and on the slope of this hill for the purpose of establishing thereon an educational institution.

On the borders of this land was situated a small hamlet of Kallars (robber caste) which, in suggestive contrast to all around, has remained about the same during all these years. It is a healthy site. Why the mission should have chosen this spot for the institution is not altogether apparent to-day. Proximity to Madura was doubtless deemed a necessity; and yet that proximity must not be too great lest the students be subjected to constant distractions and temptations. Hence, we presume, the present distance from the town. In view of modern developments and of present needs we cannot help envying the Hindu Club its good fortune and wishing that our distance from Madura were halved or quartered. And yet we are sensible of the important advantages which arise to an institution like this from its quiet and isolated position—advantages which will probably grow with the institution itself.

THE JUBILEE CELEBRATION.

In September 1892, the Mission celebrated the Jubilee of the founding of the institution at Tirumangalam. At this latter place the School was first opened Sept. 4, 1842, and conducted there for three years. After this it was transferred to Pasumalai. It was therefore deemed a matter of suffi-

cient pleasure and importance three years ago to publicly celebrate this fiftieth anniversary of the institution.

A large number of the alumni, former students and friends of the institution crowded the halls of Pasumalai on Sept. 15, 1892, and with many words of filial affection and with much festivity, set their seal upon the institution's half century of noble history and faithful labor. The following is a programme of the day's proceedings:—

PROGRAMME.

GENERAL MEETING 8—10 A.M.

REV. G. T. WASHBURN, D.D., Chairman.

MR. GRANT ASIRVATHAM, Vice-Chairman.

Music	Band.
Singing—"He who hath trusted" ..	College Choir.
Reading the Scriptures, Ps. 67 ...	Rev. H. C. Hazen, M.A.
Prayer	Rev. J. C. Perkins, M.A.
Address of Welcome	Rev. J. P. Jones, M.A.
Singing—Tamil Lyric	Theological Students.
Historical Paper	Rev. G. T. Washburn, D.D.
Singing—Pasumalai Song	College Choir.
Address—The Aim of the Past, the Hope of the Future—Char- acter	} Rev. J. E. Tracy, M.A.
Singing—'Praise waiteth for Thee'.	
Addresses—	
The Old Education	Mr. L. A. Sami Aiyar.
The New Education—how pro- vided for?	} Mr. S. Muttusami Aiyar, B.A.

Obligations of Educated Men ... Mr. S. Venkoba Chari, B.A.
 Sanscrit Poem Mr. S. Sesha Sastri.

Recess 10—10.15 A.M.

SECOND SESSION 10.15—11 A.M.

REV. J. S. CHANDLER, M.A., Chairman.

MR. R. SANTHIAPPAN, Vice-Chairman.

Singing—Lyric Choir.

Short Addresses { Rev. M. Eames.
 { Rev. James Rowland.
 { Mr. T. Loomis & others.

Singing—Lyric Choir.

Recess and Breakfast 11—12.30 P.M.

REUNION MEETINGS 12.30—1.30 P.M.

Of Students, from 1842—70, in the }
 Theological Hall } Rev. J. Colton, Chairman.

Of Students of Theological Classes, }
 1870—92, in the VI. Form room } Rev. W. A. Buckingham,
 Chairman.

Of Students of High School and }
 College, in the Training Class } Mr. Peter Isaac, B.A.,
 room } Chairman.

Recess from 1.30—2.30 P.M.

GENERAL MEETING 2.30—4.30 P.M.

REV. E. CHESTER, M.D., Chairman.

MR. JOSEPH TAYLOR, Vice-Chairman.

Music Band.

Reading of Letters

Addresses of Delegates

Singing—"Blessed are the people". College Choir.

Historical Address Rev. A. Barnes, M.A.

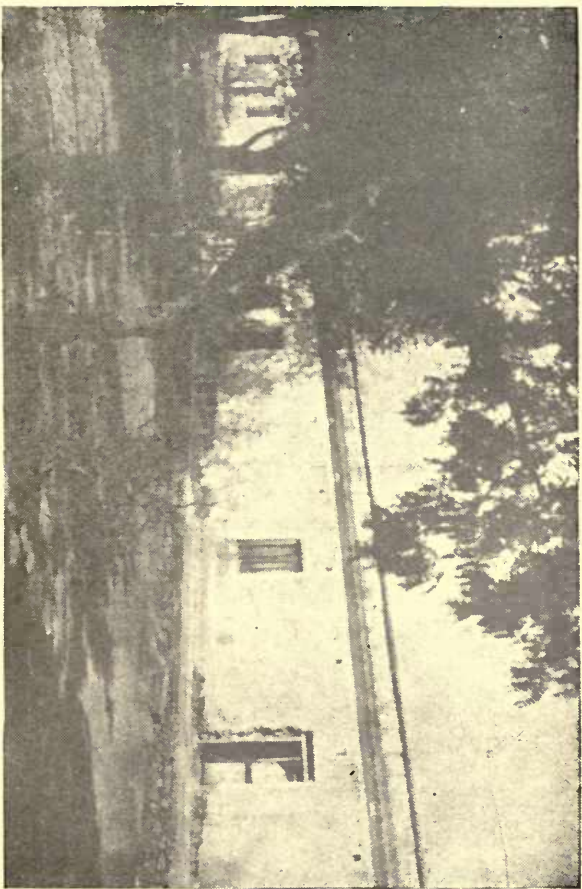
Singing—"Hark the Song"	...	College Choir.
Address—Personal Influence	in }	Rev. J. S. Chandler, M.A.
Education	... }	
Singing—"Over the mountains"	...	College Choir.
The Pasumalai Fund—Further	{	Rev. J. P. Jones, M.A.
Efforts—Remarks by		Rev. S. Simon.
...		Mr. S. Tirittuvadasan.
		Rev. S. Isaac & others.
Singing—Lyric	... ..	Theological Students.
Music—"God Save the Queen"	...	Band.
Planting the Jubilee Tree	...	Miss B. B. Noyes.
Singing—"To 50 Swift Sped"	...	College Choir.
Planting the Columbus Tree	...	Miss Perkins.
Recitation	... ..	Mrs. Jeffery.
Address	... ..	Mr. M. V. Subramanian.
Gymnastics and Foot-ball.		

In the evening
Fireworks.

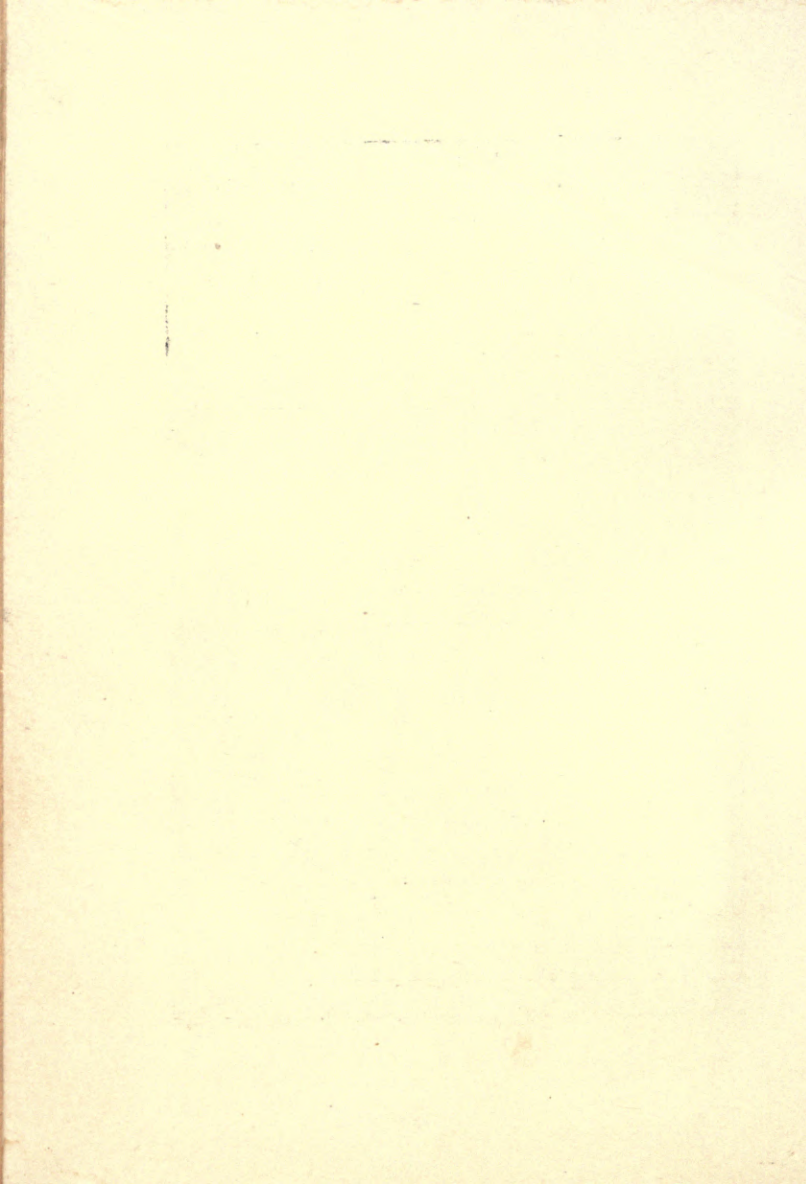
Under the inspiration of the meetings of the day both missionaries and mission agents were led to promise at least a month's salary towards the much needed Endowment Fund for the institution. This has now been nearly all paid in and further reference will be made to it under the "Endowment Fund."

PERSONNEL.

In the founding and development of an institution like this very much depends upon those who have been at its head as Principals. This has been



THE OLD DINING ROOM AND KITCHEN, 1870.



preeminently so in this case, since those in charge have had practically supreme influence in shaping, so far as funds in hand would permit, the destiny of the school.

REV. WILLIAM TRACY, D D. laid the foundations and was the first Principal of the institution. He joined the mission in 1837 and devoted 40 of the best years of his life to the Lord's work in this district, dying at Tirupuvanam Nov. 28, 1877. Of these years 22 were spent in charge of the Seminary. Dr. Tracy was an able and devoted missionary and a faithful and capable educator. He threw his whole soul into the work of the Seminary and had manifestly a peculiarly strong influence upon his students. In the great work of character building, which is essential to a first class educator, he was conspicuous. The earnest Christian lives, no less than the abundant hearty testimony, of his old students give ample assurance of this fact. He was also a man of literary tastes and worked as a member of the Tamil Bible Revision Committee. He loved the Seminary, as a father his child, and wisely devised plans for its growth and highest progress. He was also much beloved by his missionary associates and left behind him the legacy of a precious memory to all

who knew him and the well-laid foundations of an institution which we trust will long continue to impart increasing blessings to the people of South India. His grateful students and others united in placing, in the Pasumalai Church, August 1892, as a loving memorial of him, a beautiful brass tablet. But the institution and those who came under his influence as students in it are the best memorials which he could have desired of his life and labors.

THE REV. J. HERRICK, though not at any time in permanent charge, was nevertheless principal of the school for an aggregate of eight years, and furthered the interests of the institution by that ardent piety and conscientious discharge of duty for which he was so well known. He arrived in India in 1846 and left in 1883. And, though ill-health prevented his returning to this land, his heart was ever in the mission and its work until his death in 1891. While the chief result of his life work is to be found in the Tirumangalam Station which in almost every thing still bears the impress of his faith and character, Pasumalai will never, I trust, lose entirely the fragrance of that Christ-like patience and loving Christian example which he showed during his connection with the Seminary.

THE REV. G. T. WASHBURN, D.D. was appointed principal in Jan. 17, 1870, and during the last quarter of a century has continued, with a few brief intermissions, in charge of the institution. It would be very agreeable, if proper, for the writer to dwell at this time upon the conspicuous ability and devotion which Dr. Washburn has brought to this work. This fortunately is unnecessary in view of the fact that the results of his labor are manifest to all. It should be remembered that, during this quarter of a century, the institution has entered upon a new era which means a complete transformation and a practical new birth. Formerly the school was merely a humble training institution for mission catechists and teachers. Now it has entered upon the broader sphere of general education, inviting all to come and enjoy its blessings, but still retaining its important function as the training school and nursery of mission agents. At the beginning of this twenty-five years the Seminary was a very simple affair, unconnected with the educational department, and furnishing to its graduates none but the Principal's certificate. To-day it is a congeries of schools and departments, each one either helping toward furnishing a higher education, or qualifying men for special departments of work as Christian preachers and

as teachers. The teaching staff has been enlarged many fold and the students are ten times as many as they were 25 years ago.

Looking at the plant of the institution we see an equally remarkable growth and transformation. Old buildings have been remodelled and greatly enlarged, and new ones of architectural grace and beauty have been erected so as to meet the rapidly growing needs of the institution. Nearly all of these changes have sprung from the fertile brain and determined heart of the present Principal. And his own private purse has been extensively drawn upon to meet the clamoring needs of the school and to erect the substantial edifices which adorn the compound of the New Pasumalai.

It would certainly be both ungracious and unjust not to mention the quiet but most necessary and efficient assistance which MRS. WASHBURN has rendered to Dr. Washburn and the unremitting labors which she has bestowed upon the institution during this quarter of a century. The feeding of more than 200 youth is, in itself, a task whose many cares and disagreeable burdens must be borne in order to be appreciated. Add to this the ministering to the sick ones and the many labors connected with the press, and one begins to realize the varied and exacting duties which this mis-

sionary lady has regularly performed; and that those who have known Mrs. Washburn most intimately during these years have rarely heard her mention these abundant labors only attests the efficiency with which she has performed them. Certainly many students have had abundant occasion to experience her loving service and constant motherly care.

Among other Americans who have acted as principals are Rev. J. P. Jones, M.A., for 5 months in 1883 and Rev. J. S. Chandler, M.A., during 1883—84 and '90.

The following American instructors have also been members of its staff:—

Mr. A. North Jan. 1846—Jan. 1847.

Mr. Chapin, B.A. 1883—84.

Mr. D. S. Herrick, B.A. 1885—90.

Rev. R. Humphrey 1890.

Mr. H. H. Stutson, B.A. 1891—94.

Rev. W. M. Zumbro, M.A. 1894—

Among the early instructors of the school not a few have given it many years of service; and of these, several resigned to enter pastoral work in the mission. The first instructor, who began work with the opening of the school in '42, is Mr. Cotton Mather of Batticotta Seminary, Jaffna. Though

he spent but two years in connection with the Seminary he is still enjoying the blessings of a good old age in his native home. Among the older instructors should be mentioned Rev. A. G. Rowland who taught here, from 1848 to 1868, and who, after years of pastoral work in the mission, entered into his rest a few months ago. Rev. J. Colton, now pastor of the Dindigul Church, was an instructor here from 1848—75 and was also useful as a translator of theological books. Rev. M. Eames was on the staff of teachers from '54 to '70 and resigned to enter upon a long and successful pastorate in the Mandapasalai Station. Rev. W. A. Buckingham also taught from '75 to '94 and is now an acting pastor in the Tirumangalam Station. The Rev. S. Mathuranayagam taught from 1874—84 and resigned to take up the pastorate of the West Church, Madura.

But of all the native instructors, he whose name is most highly esteemed is the Rev. A. Barnes, M.A. Entering the institution as a student member of its first class he became a member of its teaching staff just half a century ago and has continued in this work with much efficiency and unabated interest until the present. He has also been the pastor of this church since 1871. He has watched, through these nearly two generations,



MR COTTON MATHER



REV ALBERT BARNES MA

the annual incoming classes of raw youth and the outgoing classes of well equipped Christian workers and has had the satisfaction of having had a share in the training of their mind and in the development of their Christian character. In an important sense the Jubilee of the Institution is that also of this faithful instructor; and he will not fail to receive the honor and affectionate reverence due him from all the old students of Pasumalai for his life of faithful and efficient service which is synchronous with the history of the school itself. Few instructors in any land can show a record of such unbroken length or of greater fidelity. Yale University honored Mr. Barnes with the degree of M.A. in 1887.

In very recent days many university graduates, under-graduates and others have been added to the staff of teachers and have honored the institution by their able and faithful service. We shall not endeavor to mention them individually. Their names and years of service will be found in Appendix III. Of these, most have been graduates of Pasumalai. Some have left and others are still identified with the institution in its various departments; all I trust striving hard to contribute to the highest efficiency and best progress of the school.

PROGRESS.

I will now enter more specifically upon a statement of certain facts which indicate the growth of the school during the half century of its history. It may be well to remember here, that, to the Madura District generally, this half century has been one of wonderful progress in many ways. In '54 was published the famous Educational Despatch which was fraught with so much educational good to India. It was about this time that the great Mutiny occurred and the reign of the noted East India Company came to an end. The first half of the period was, to Madura, one of old-time isolation from the world. This, however, was suddenly terminated through the opening of the new Railroad by the Prince of Wales in Dec. 1875. Thus was Madura for the first time made to feel the pulsebeats of modern civilization and of progress. Later, under Lord Ripon's administration, measures of self-government were introduced which, in a day, threw the people into a new world of political life and privilege—a privilege which has been since enlarged. General intelligence has been moving on apace; and during this period the first steps were taken for the education of woman. During these years municipalities have been organized; and in these, water-works and other im-

provements have been introduced conferring many of the benefits of sanitation upon the people. Kodaikanal, one of the best sanatoria of India, has been, during this time, and practically by this mission, opened in this district. And at present there is being completed at Periar one of the greatest engineering triumphs of the century; by which a great river is being turned from its course and compelled to contribute, now for the first time, its untold blessings to this Madura District. The people have greatly advanced in every way. During this time the town of Madura has doubled in population and has been nearly rebuilt with a splendor that it did not formerly possess. The people have shaken off not a little of their narrowness and superstition and are religiously and socially passing through such mighty changes as the land probably never witnessed before.

So, as we return to Pasumalai, we notice similar changes and progress on all sides. In the first place the teaching force reveals a remarkable change both as to numbers and needed qualifications. In the beginning it would have been thought highly extravagant to keep two American missionaries occupied in the work of the school, even though the mission was indeed possessed of a sufficiently lively faith to erect, at that time, two

bungalows at Pasumalai. One of these houses, erected the very year its present occupant was born, had to wait for permanent occupancy until he entered it three and a half years ago. To-day it is thought a wise economy of forces to concentrate in this place three missionaries, or one-fourth of the whole male membership of our mission. And these gentlemen feel that their position is by no means a sinecure.

The staff of native instructors numbered no more than three for the first thirty years. From that time onward the number has been constantly increasing and its educational qualifications ever advancing, until we find at present 25 teachers engaged, including an M.A., five university graduates, five First in Arts and eight Matriculates (See Appendix III).

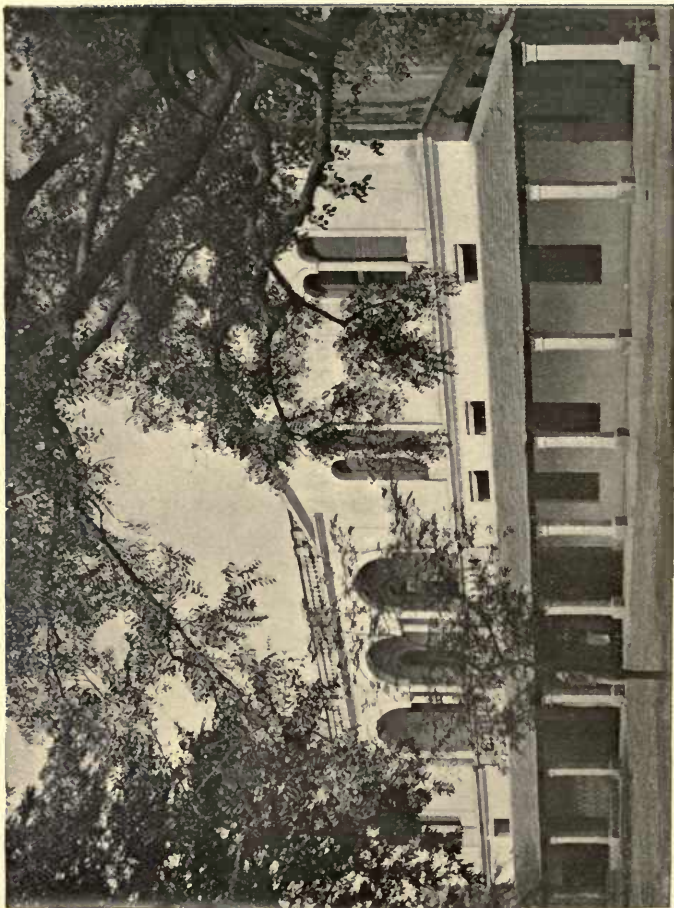
In the number of students also, growth has been most marked. For some 28 years the attendance was very much the same; but from that time onward progress has been very marked; so that in all departments of the institution there are now 325 students in attendance, of whom 220 are boarders. Of these, 267 are Christian, and 58 are non-Christian youth. Perhaps in no other institution in India can be found so many Christian young men preparing themselves for lives of

usefulness and for Christian service. For many years it was the policy of the mission to admit into the institution only Christian youth. But in 1879 it was wisely decided to make the benefits of the institution accessible to non-Christians also; and from that day to the present, a number of such have been in attendance upon the classes. And in 1892 the Southfold Hostel was erected and opened for the use of such students. In this way, the school has become an evangelizing agency and has the privilege of daily imparting Christian truth to the Hindu youth whose names are upon its rolls. It should be mentioned however that during the last seven years, the number of the students has made no advance. This is owing to several causes, one of which is the falling off in the mission station-boarding schools, which are the principal sources of student supply to the institution. According to the excellent graded educational system of the mission, the growth and expanding prosperity of Pasumalai will depend to a considerable extent upon the thorough up-keep and vigorous maintenance of the out-station boarding schools. And it is hoped that, now that the attention of the mission has been called to this defect in these schools, it will be early remedied and a progress, at least com-

mensurate with the growth of the Christian community, be restored to the institution.

In nothing is the progress of an institution more clearly marked than in the scope of the studies which make up its curricula. During the larger part of the history of the school it was regarded as almost entirely a professional institution, whose chief, if not only, design was to prepare men to become preachers and pastors. So long as that object remained supreme, expansion in studies was inevitably slow. But when it was broadened into an institution for general education, containing departments for special training, and brought into line with the requirements of the government educational code, its development became marked. First, the Middle School requirements were all enforced. Later, the High School department was added; and in the latter part of 1879 the first students passed the matriculation examination in the institution. In Nov. 1881 the school was affiliated to the Madras University as a second grade college, and since then, has been annually preparing and sending out under-graduates.

In all these government and university examinations, the institution has stood well among the schools and colleges of the presidency. Early in



HOLLIS MEMORIAL HALL.

the year 1885 the Normal School was opened and recognized by government and now has three classes preparing for the Primary, Lower and Upper Secondary grades. In connection with this, is also found the Practising School. All the students have been trained in the Bible; and some have been brought up annually for the Peter Cator Examination with creditable success. For many years the institution has been noted for the physical culture which it imparts to its students; and the Inspector of Schools has testified to its superiority in this respect. To those who believe not only in the principle of "a sound body in a sound mind," but who also feel that the development of the character of natives in South India must be conditioned and accompanied by a sound physical training, this department is not without its importance.

In the Theological Seminary also progress is evident. It was only recently that this department was separated and made the special care and chief work of a missionary. The curriculum has been enlarged, and new and important subjects introduced. The course of study also, which formerly covered two years, has now been lengthened into three years, with an annual incoming and an outgoing class. In addition to these a

special class of lower grade men has a separate two years' course of training. As most of the theological students are men who have already been out in mission service and are married, their wives also have two hours of daily class work with a view to preparing them to become more efficient helpmeets to their husbands in future Christian work.

It is the aim of the management to make the whole institution as thoroughly Christian in its character as possible. The spirit of the Seminary was early expressed in the small and private prayer rooms erected in 1846, in the quadrangle for the students, with the view of impressing upon them the truth that something more than knowledge or mental training and discipline is necessary for true success and high usefulness in life. We trust that this aim has not been obscured. In these days of all consuming desire for certificates and for government and university degrees, it is much more difficult than it was formerly to impress upon the minds of the young the truth, that hard-won character is still the only foundation of true greatness, and that the main spring of character is piety, and that the essential means of piety are prayer and private devotion. The changed spirit of New India, while less

superstitious and childish than that of half a century ago, is just as sordid and much more corroded with worldly ambitions, and has the added liability of believing, with our first parents, that the tree of knowledge may be better than the tree of life itself. It therefore needs constant care and effort to keep prominent before the students the religious and spiritual side of a true culture. In the first years of the Seminary the "Native Provident Society" and the "Native Improvement Society" were established with this object in view. These societies passed away, and in their place the Y. M. C. A. was organized and is now doing good work in cultivating, among its numerous members, the graces of an active Christian life. Through this association aggressive Christian work is carried forward in the surrounding region. Much evangelistic work is being conducted in the villages by the theological students both on Sundays and on Wednesday evenings, when magic-lantern services are conducted. Thus the direct influence of Pasumalai is felt, as it has been for many years, throughout the surrounding country. The effect upon this people is not as much as we could wish; and yet we have evidence enough that even if they have not become, to any great extent, Christian, they are not as supersti-

tious as they were. We are reminded of this by the fact that when Dr. Tracy was digging up cists in his compound in 1846 a cry was raised that thirteen victims had been sacrificed here in order to obtain buried treasure, and that four other victims were needed for that purpose—a report which so affected the superstitious community, that it led to a cessation of travel upon this road, and necessitated the interference of the Collector of the District. We cannot believe that such dense ignorance and folly were possible here to-day.

We still wait to see within the young men themselves a marked and powerful development in sturdiness of character; and we continue to pray for a repetition of that great revival of God's Spirit which swept over the institution during February and March, 1861.

Another evidence of advance is found in the increase of the expenses and receipts of the institution. Beyond the salary of the missionary in charge, the annual amount required for the support of the institution during each year of the first half of its history was inconsiderable; whereas it has greatly increased during the last quarter of a century. So that outside the salaries of the three missionaries, there is at present a total annual expenditure of at least Rs. 20,000. On the other

hand the receipts of the institution were practically *nil* for many years, so far as the government grants and students' fees were concerned. In 1848 the mission declined, for the Seminary, government aid and patronage. It was not until nearly a quarter of a century later, that it allowed the government to assist it by grants—then, as always, very inadequate and circumscribed with many conditions—in the support of this work which is so intimately connected with the well-being of the community. The mission maintained the principle not very dissimilar to that advocated by a few missions even to-day that any alliance with the government, through grants in aid, is to be deprecated and shunned as a compromise; and that total separation and unencumbered independence in this respect are the necessary conditions of the highest success in the work. The mission is to be congratulated upon its abandonment of such an ultra position and thus enable itself to enlarge, by government aid, which it well earns, a department of work whose importance no one at present questions. This aid from the government is not at all commensurate with the claims which the institution has upon it and yet is not inconsiderable, averaging some Rs. 950 for instruction and Rs. 2,000 for normal students' stipends.

In like manner, fees were not collected from students until recent years. In 1868 a fee of 8 annas was required of each student, which demand was continued for two years. Subsequently, under the new regime, the students were required to contribute more and more, as an expression of their growing appreciation of the blessings received, and in order to enable the mission to distribute these blessings to more youth than would otherwise be able to enjoy them.

In this way the income of the institution has grown until it has reached some Rs. 4,000 annually. In view of the great poverty of the people, this sum is by no means small. Nor, on the other hand, does it reach the high rates which are demanded from students in most institutions of the kind. Indeed, the institution aims to lead, so far as possible, in the work of bringing a good Christian education within the reach of any and every worthy boy within our community. And the fact that Tamil Christian young men find a liberal education open to them on easier terms than perhaps any other youth of the same station in life throughout the world shows that the dangers of this and similar schools is certainly not in the line of over exaction of fees from the students. Some indeed fear, and perhaps not unreasonably, that over

kindness and generous indulgence in this matter has led to the pauperizing and demoralization of not a few youth.

At any rate, Pasumalai cannot plead guilty to the charge of demanding too much in fees from its students. The total receipts from students and government does not reach more than 35 per cent of the total expenses of the institution; and, even adding to this the appropriation of the mission, there is still left to those in charge ample room for anxiety, and urgent need to supplement these with funds secured with much effort from private sources.

We shall refer later on to the buildings and general plant of the school, which are indeed among the most marked tokens of progress.

It may not be out of place here to mention a few outside agencies which are closely related to the institutions and which help to illustrate the growth of Pasumalai.

Until 1881 great inconvenience was felt owing to the absence of postal facilities. But in that year Dr. Washburn prevailed upon the Post Office department to open experimentally an office here. He also erected a building for this purpose. Subsequently the office was confirmed and made permanent; so that this important servant and

emblem of civilization abides under the shadow of the school and renders, in its quiet way, its aid to the enlightenment of the community and students.

In Nov. 1871 that other handmaid of intelligence and of progress—the printing press—was established here. The Lenox Press has, during these 24 years, been kept busy in the important work of producing and disseminating a Christian literature, not to speak of its general convenience to the mission and of its furnishing honorable employment for a number of our Christian men. During these years, in addition to the printing of outside matter, the press has put forth some million pages in books, pamphlets and tracts pertaining to Christian truth, life and work. And its facilities for work are being enlarged and its usefulness will we trust continue to grow.

Another work of the press is the printing of two periodicals. One of these, the “Sattiyavartamani,” or “New Age,” was started by Dr. Washburn at Pasumalai in 1870 and has been conducted ever since as a semi-monthly. Until this year it was privately supported by Dr. Washburn. Now the mission has taken it over and proposes soon to enlarge it and increase its usefulness in other ways. During these 25 years it has had no small influence especially among our own mission agents, to

most of whom it is the principal means of communication with the broader world without; and its periodic arrival is always anticipated with great interest. One of its four pages is English and the other three Tamil. It has a circulation of over 500.

The "Joyful News" (நித்தரன் செய்தி) is the other periodical, published monthly. It is a Tamil missionary sheet, started in 1884 by a few of the missionaries, with the special object of furnishing the mission catechists and pastors with missionary intelligence for their "monthly concerts." It is now supported and conducted by the mission, is printed at Pasumalai and has a circulation of over 1,100 copies, mainly in this mission. It gives to many a new and a higher impulse as it furnishes a broader view of the field, which is the world, and enables most of our people to realize more fully than before that the kingdom of our Lord is a world wide kingdom, whose glory and whose obligations are theirs to share.

Among the many vicissitudes of mission policy and owing to the exigencies of the personnel of the mission, the Female Seminary was transferred from Madura to Pasumalai in June 1870. It remained here until Aug. 1872 under the charge of Miss Smith, after which it was transferred again

to Madura; and the managers of these schools are at present not ambitious to shorten the distance between them. Pasumalai is exceedingly happy to witness the healthy and rapid progress of its sister institution for girls in Madura during this last quarter of a century and to wish for it, hereafter, a full continuation of the same growth.

The great Famine of 1876—'77 with its terrible destitution and appalling mortality thrust upon the principal the necessity of opening temporarily a nursery and an orphanage. This was opened in Nov. 1877 with 80 children in attendance. The nursery was closed in '79, after 1,070 children had been cared for. The orphanage, for larger children, was continued for some years more—until most of the young people taken in were equipped with an education, and sent out to support themselves. A number of these have entered mission service and are repaying with interest, by their lives and Christian service, the money expended, and the efforts put forth, in their behalf.

Pasumalai is a healthy situation and free from many of the epidemics and diseases of a large town. And yet with so many students and with the teachers and their families constituting quite a large community it was imperatively necessary

that a dispensary be established with a hospital assistant in charge. For some years this blessing has been enjoyed to the great advantage of the community.

One of the essential concomitants of an educational institution is a library. For many years the mission library, containing several hundred volumes, has been housed at Pasumalai. Many of these are valuable books and a few of them are modern.

In connection with the College and High School there is another growing library containing a goodly number of appropriate and useful works of reference and standard authors.

There is also, in connection with the Theological Seminary, a small, but helpful library suited to the needs of the Seminary. We trust that these two school libraries may be greatly enlarged and rendered adequate to the increasing wants of the institution.

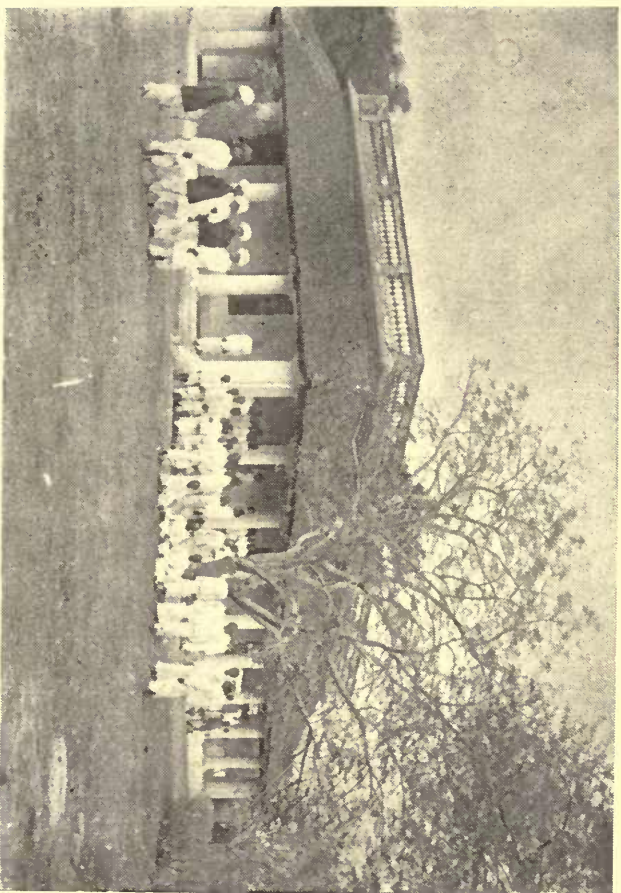
THE PLANT OF THE INSTITUTION.

An institution may not be known by its buildings so accurately as a man by his clothes. And yet the buildings are generally a fair index to the inner condition of a school and help not a little in shaping its destiny. When this institution was

founded, buildings suitable to the time and its work were erected, including two bungalows costing nearly Rs. 4,000 each, a church upon which nearly Rs. 3,000 was expended, and Seminary buildings and helpers' houses, &c., costing Rs. 7,000; bringing the total expenditure to over Rs. 19,000. These buildings sufficed for a quarter of a century and the bungalows and church are still (with some changes and additions) doing service. But the last quarter of a century has witnessed large additions to, and many transformations of, the school buildings so that it would be hard to recognize the lineaments, or even the location, of the old as one stands in the presence of the new. In these changes and new buildings above Rs. 60,000 have been expended since 1870 (See Appendix II) whereby the institution has come to possess halls, class rooms, dormitories, &c., which are as substantial, commodious and well-suited to their purpose as any probably in the Presidency.

Of these later additions I may speak in detail and refer to the sources of the funds used in erecting them.

The College. Of this building two separate pictures are found in this volume—one representing the old and the other the new building. These will enable one to judge of the superiority of the lat-



PASUMALAI SEMINARY, 1880.

ter over the former. It will also enable him to see something of the effort made to add beauty to utility in the construction of the newer buildings. In the early history of the mission the old New England ideas of architecture with rectangular, unrelieved and unadorned buildings were brought to this mission bodily. The only claim that could be pressed in its behalf was that of simple utility. But it was a style both foreign to the people and devoid of attractiveness. These buildings were useful in their day ; but we have fallen upon better times in this respect. Certainly the outward aspect of this new hall is both inviting and imposing. By the transformation and expansion of this building the hall of the school was itself much enlarged so as to meet the present needs for a large study room, and was raised from the first to the second floor. This gave several new and commodious class rooms for the High School in the lower story. To the east of these have been erected several class rooms for the College classes and the Normal School ; and on the west of the hall, as an extension, is the attractive Library hall which however is already beginning to feel the growing burdens of its shelves.

On the east of the quadrangle was the old and uninviting dining hall and kitchen which were

demolished and rebuilt in a much more attractive style as class rooms for the Middle School forms. This is now called the "Beals Memorial," as a considerable part of the funds for its erection were contributed by the Beals' family of Winchendon, Mass., U. S. A. The old dormitory, on the west of the old quadrangle, which was originally a one story structure, was crowned with a second story which became the dormitory room; while the lower part is divided into class rooms and is used by the Primary classes. The building joining on to this on the south-west, and which was originally used for the Press, is now much improved and converted into a Science Lecture Room.

Turning to the west side of the enlarged quadrangle we first come, on its south end, to the Hollis Moore Memorial Hall which was erected by a part of the legacy of Mr. Hollis Moore, of South Boston, Mass., U. S. A. through his executor Rev. E. K. Alden, D.D., who, for many years, has been a true friend of the institution. This hall was erected and opened in 1887 at an expense of Rs. 9,000 and is both large and commodious and well adapted to its purposes. The lower story is devoted to class rooms for the Theological Seminary and a large room for the Lenox Press. The second story, which is coextensive with this, is one

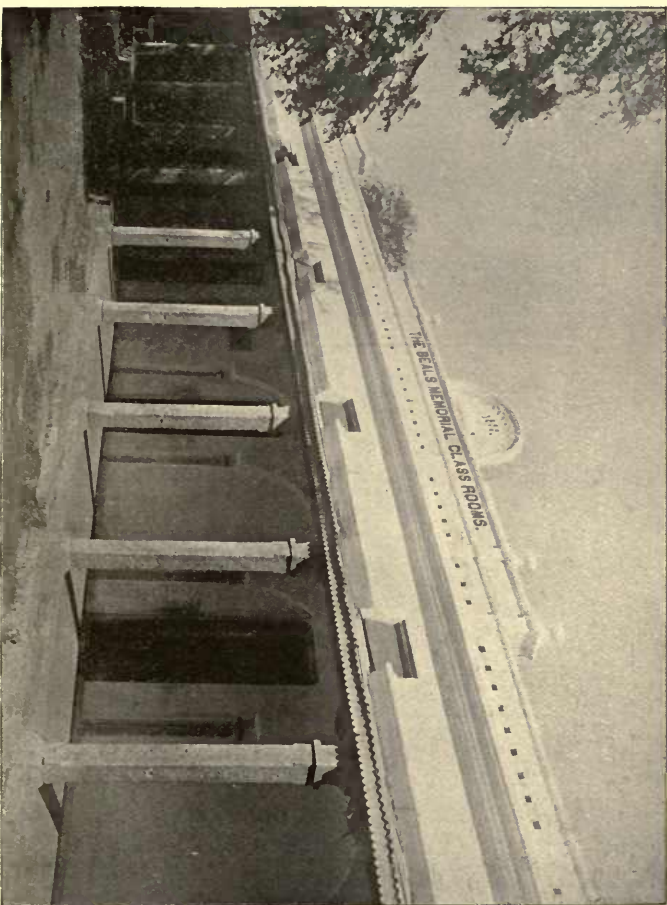
spacious sleeping room for the students of the institution. To the north of this structure is the new Dining Hall and kitchen which was completed at an expense of Rs. 3,500 and opened in Aug. 1891. On the western part of the northern side of the quadrangle has just been completed the Yokan Lodge at an expense of Rs. 4,000. This is a hostel for the older and more advanced Christian students. As it is the last, so is it architecturally the most attractive building in Pasumalai, being a beautiful structure of the Saracenic style and suited to accommodate 20 students. Under the leadership of Dr. Miller, of the Madras Christian College, the mind of the educators of this presidency has been turned to the need of hostels for students. In this respect Pasumalai began to move early; for the Principal erected on the south side of the main road in 1892 the Southfold Hostel at a cost of Rs. 4,000, for the accommodation of 36 Brahmen students. Another building is now in course of construction which will allow of the opening of a cottage as a "Home" for ten or twelve non-Brahmin Hindus. These hostels meet a long felt want in the institution and add to its attractions both to Christian and non-Christian youth. In the erection of all these buildings Dr. Washburn has not only been his own architect and builder—a work

whose difficulty and worry is known only to those who have experience in building in India—he has also been instrumental in securing from others some of the funds necessary for the work and has freely devoted his own private resources to the work. None of these buildings erected during his time were built without his pecuniary aid and some of them are the monuments of his offerings alone. In addition to these school buildings much has been expended in accommodation for teachers and theological students. The nineteen teachers' houses have cost Rs. 10,500 in sums contributed mostly through the American Board. The sixteen houses for theological students have been erected partly by funds collected privately and partly through special offerings by a few New England Churches and Sunday Schools sent through the Board.

Thus the institution has put on externally an entirely new aspect during the latter part of its half century of existence; and we trust that by healthy and vigorous growth necessity may be laid upon it during the next half century, to make equally bold advances in external progress.

THE ENDOWMENT FUND.

Pasumalai has of course been a distinctively



THE BEALS MEMORIAL CLASS ROOMS.

missionary institution from its incipency. Our Missionary Society in Boston has generously supported it during these fifty years; and we have only grateful thanks for those good and wise men on the Prudential Committee and in the Secretariat in America who have exercised so much care to shield the institution from serious harm in times of financial distress and have evinced such a generous sympathy with the aims of the school. And yet, our experience has already abundantly shown and emphasized to us the fact, that an institution of these years and proportions, with ever increasing wants, should not rest content to live in absolute dependence upon the annual grant of funds given by a society 11,000 miles away—a society, moreover, which is constantly exposed to the dangers of a depleted treasury and pressed with the urgent claims of the varied departments of work in 22 missions of many lands. It is certainly time that efforts were made to create an Endowment which will ensure, without fail, the perpetuation of such a work as this. And it would seem that the half century of life and successful work behind the institution should constitute a claim through which we may confidently appeal to the appreciative public for substantial aid and sympathy in this movement. It is under the strain

of this conviction, that the mission has more than once shown its deep interest in the creation of a Pasumalai Endowment Fund and has voted its unanimous approval of various efforts put forth to this end. These efforts have extended over more than 15 years—since Oct. 1879 when the first gift of Rs. 1,000 was made by the Principal and his family for the Endowment Fund. Though many and varied efforts have been made since then towards this end we cannot, as yet, claim any great success in the enterprise.

And yet we have made what we consider a successful beginning, a beginning which we confidently hope will bring us more substantial success in the near future. In any case, we feel that in the matter of this Fund, we have embarked upon an important undertaking, which will doubtless demand patient and persevering effort. But the growing need for the Fund must stimulate us to increasing enthusiasm in the work of securing it. The encouraging thing about this movement is that it has taken a strong hold upon our poor, but appreciative, native Christian community, who have already strained themselves to the utmost to inaugurate it. In 1884, upon the Celebration of the Jubilee of the Madura Mission the Christian community made an offering of Rs. 5,200 which was cheerfully devoted to the

Pasumalai Fund. Three years ago, upon the Jubilee celebration of this institution, all the agents of the mission, with the missionaries, decided to devote a month's salary to the fund. We who know how much this means in self-denial to these poor people appreciate this offering. Though small in bulk, it is nevertheless very large in spirit and rich as a stimulant to others of means to give unto this good cause. For a complete list, so far as available, of the offerings thus far made to this Fund (See Appendix VI). I desire to make particular mention of a few of these, such as may be of general interest or may prove instructive and stimulating to others.

The first is the Washburn Scholarship of Rs. 5,100—a donation of Dr. and Mrs. Washburn in perpetuation of their life work.

The Burnell Scholarship was the offering of the family of one of our older missionaries as an evidence of their interest in the work of the institution. The Noyes Scholarship of Rs. 750 is also the filial offering of a Madura-born son, Mr. Joseph Noyes, in commemoration of the long services rendered by his father to the Christians of South India.

The Welsh Scholarship of Rs. 1,215 was contrib-

uted by the Welsh Congregational Churches of Northern Ohio in 1884 in response to the earnest efforts of Revs. W. P. Edwards and J. M. Thomas, both now deceased. The mites and faith of many poor Christians are embodied in this not very large Fund. By the side of this we place the Gloversville Fund of Rs. 1,000 being the offering of the one Congregational Church of Gloversville, New York, as a token of its continued interest in Mrs. Washburn—a member of the church.

The Clancy Scholarship of Rs. 700 was the gift of Mrs. C. Clancy, a life-long friend of Mrs. Washburn.

The Scudder Scholarship of Rs. 800 perpetuates the name of Rev. David Scudder, one of the most promising of all the young missionaries who have joined this mission, but who was cut off at the beginning of his career. It is fitting that his name should, by a gift of two of his brothers, be thus permanently identified with the highest institution of the field of his brief labors.

The William Banfield Capron Scholarship of Rs. 1,314. This scholarship was founded by Mrs. S. B. Capron in memory of her husband who died at Manamadura in 1876 after twenty years of devoted and efficient service for the Master in India. We are much pleased to have this name of precious

memory in the mission associated, by this Fund, with Pasumalai in whose growth he was formerly much interested and towards which he contributed.

Among Hindu gentlemen who have shown their sympathy is the Rajah of Ramnad who generously added Rs. 2,000 to this Fund. The Hon. Justice S. Subramania Iyer, C.I.E. also showed his wonted public spirit and sympathy not only by a subscription to the Fund but also by a donation of a piece of land adjoining our property at Pasumalai. We wish that more of the wealthy gentlemen and princes of South India could be induced to bestow upon institutions of learning at least a small portion of their large fortunes for the improvement of their own people and generation. Wealth has not yet, in this land, become the servant of a public spirit or of a high interest in the intellectual progress of the community. It continues to be too much the instrument of selfish, personal and low gratification; so that no institutions arise, as for instance in the United States, by personal self-denial and a holy and lofty ambition of individuals of means to make posterity wiser and better than their own time. We are glad to see faint indications of the rise of such a sentiment among a few in this land. But this is a plant of slow growth; and we cannot expect to see many such

institutions as Patchiappa's, perhaps, in this too close-fisted age in India. Frequent appeals for their aid and sympathy, with limited responses in this generation may lead to the large endowments and "foundations" of the next.

Of the constant and generous friends of the institution, in the United States, should be mentioned the Congregational Church in Lenox, Mass., whose yearly contributions, have sustained numerous beneficiaries; the Rev. N. G. Clark, D.D., who as senior Foreign Secretary of the Board, has throughout his connection with the Society maintained the deepest interest in the welfare of the institution, sympathised with every effort to improve it, and when legitimately within his power, directed valuable contributions to its support; Rev. E. K. Alden, D.D., of Boston, Mass., who has more than once come to the assistance of the institution in its time of need; the Rev. John Hanna of Chicago, whose repeated donations have helped many a poor student; Rev. and Mrs. Devins of New York who have contributed in memory of Thornton B. Penfield, former husband of Mrs. Devins and a missionary with her of the Madura Mission for several years, till his death in Pasumalai in 1871; and especially Williams College, whose repeated donations in recent years amount

to nearly 8,000 Rupees, and evidences of which are to be seen in the buildings of the institution as well as in the maintenance of the teaching staff.

Some effort has been made and is still being made in America in behalf of this fund. Rev. G. H. Gutterson and Rev. H. C. Hazen have been, by the mission, deputed to collect sums for this purpose. The former has secured some \$200 for the fund.

CONCLUSION.

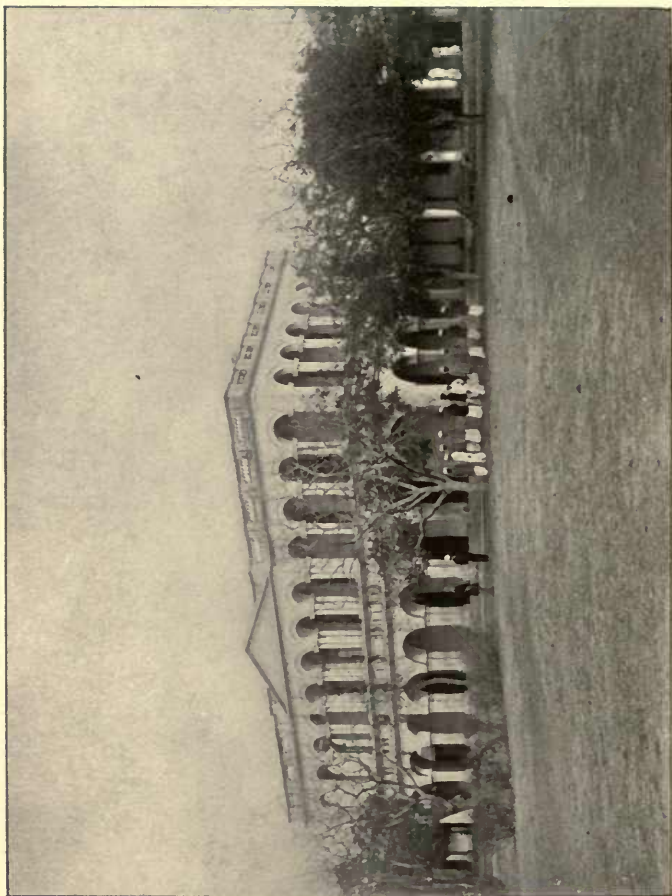
In conclusion, we desire to send forth this simple story of the inception, struggles, growth and hopes of this one mission institution in no spirit of boasting but in an humble though strong hope that it is the small beginning of what, under God's guidance, will prove to be a great and an abiding power for good. And in prayerful reliance upon Him who has, from the first, been its recognized Head we commit it to Him again at the beginning of the new half century.

We also trust that the Native community in general, and Native Christians in particular, will earnestly study and gratefully appreciate this strange and truly Christian spectacle of a people who are their antipodes, for 50 years, offering up their prayers and sending forth their sons and

daughters and their money (about Rs. 250,000) nearly 11,000 miles, to educate a people whom they have never seen, and whom they are bound by no ties, save that all potent one of Christ-like love, sympathy and Christian obligation. Has the world often before, or at *any* time outside of Christianity, witnessed such patient constancy or such a lofty altruism in the loving work of one people for another? To be wanting in gratitude under such circumstances would be vile indeed. And we have many evidences among the Christian community of a lively sense of appreciation of all this kindness. Still the highest appreciation of such a benefit is best shown by a full realization of the obligations which it brings to the recipients—obligations which in this case are neither few nor light. If the time has not already come, it certainly cannot be far off, when our Christians should be willing and happy to assume the burdens of such an institution themselves—when the strength, intelligence and means acquired by them through the generous self-denying offerings of distant Christian friends should be lavishly consecrated upon the altar of self-support, and a vigorous propagation of the truths and principles taught—when the long habit of dependance and of reciprocity should, by manly energy and Divine grace,

be transmuted into a life of self-reliance and self-forgetting effort for others. If the history of Pasumalai teaches one lesson above all others, it must be this. And until this lesson shall be in good part learned, the aims of the promoters and supporters of the institution will not be realized.

J. P. JONES.



COLLEGE HALL.

ADDRESS.

[This address was delivered at the Jubilee celebration in 1892 of the founding of what is now the Pasumalai College, Seminary, and Training Institution, and is published by request of the Mission, along with the appendices on which many of its statements are based. Since its delivery, it has again undergone careful revision with the earnest desire of stating truly and fairly the facts in a controversy, which for above twenty years created much heat in the Mission, and called out strong partisanship both in the Mission and in the Board at home.

Happily, time and events have in a great measure, decided questions which four or five decades ago, it was attempted to settle by argument. I say in a great measure, because there are still worthy missionaries and others, who like the veteran Rev. Maurice Philips, in his paper before the late Bombay Missionary Conference, repeat the arguments which were much heard in this Mission between 1849 and 1855, and would try anew the experiment which the Madura Mission made between 1855 and 1875.]

Fifty Years of the Pasumalai Institution.

THE Seminary, out of which the present Pasumalai institution has grown, was opened in Tirumangalam on September 4th, 1842, in a bungalow similar to the present missionary bungalow in that town, standing about where the present girls' school now stands. It was demolished in 1860 and the materials used in part for the new bungalow then building in Manamadura, in part for the inclosing wall of the Tirumangalam compound, and in part for the present church.

From the first, it was the purpose of the mission to transfer the school to Madura, as soon as quarters could be provided for it there; but two things stood in the way of this consummation—the difficulty of securing an eligible site, and the equal difficulty of obtaining \$2,500 with which to build; for that was the figure at which the mission estimated its requirements.

Sites were sought both at the east of Madura in the neighborhood of Teppakulam, and also beyond the Dindigul gate; the rental of the Tamakam, then in a somewhat dilapidated condition, was

asked. But nothing satisfactory offering, a plot of ground* was pitched upon, on the north side of the river near the Tamakam,† and recommended for purchase. A committee of the mission seems to have busied itself in negotiating for it in the interval of two years or more while no funds were available and then suddenly to have given it up; partly on account of its liability to isolation by floods in the Vaigai, and partly because of its proximity to the town, a disadvantage which Mr. Tracy's experience in Tirumangalam seems to have made apparent.‡

But for whatever cause, the proposed location was abandoned. In April 1844 when the necessary funds were ready, and the mission had received permission to move in the matter, the question of a site was still an open one; and not till late in the following July had the Pasumalai site been fixed upon. Then work was pushed on apace,§

* The land selected was a field west of the old jail, the site of which is now occupied by the Madura Union Club house.

† The Tamakam is an old native castle situated on what was then an open plain on the north of the Vaigai, a mile and a half from Madura, and said to have been Tirumal Nayak's hunting lodge, from which also he witnessed the contests of his elephants with one another and with wild beasts.

‡ Mr. Tracy's report of his work for 1843.

§ Mr. Girdwood, a passed Batticottah man, was the overseer, while Mr. Tracy superintend from Tirumangalam spending, his Saturdays at Pasumalai.

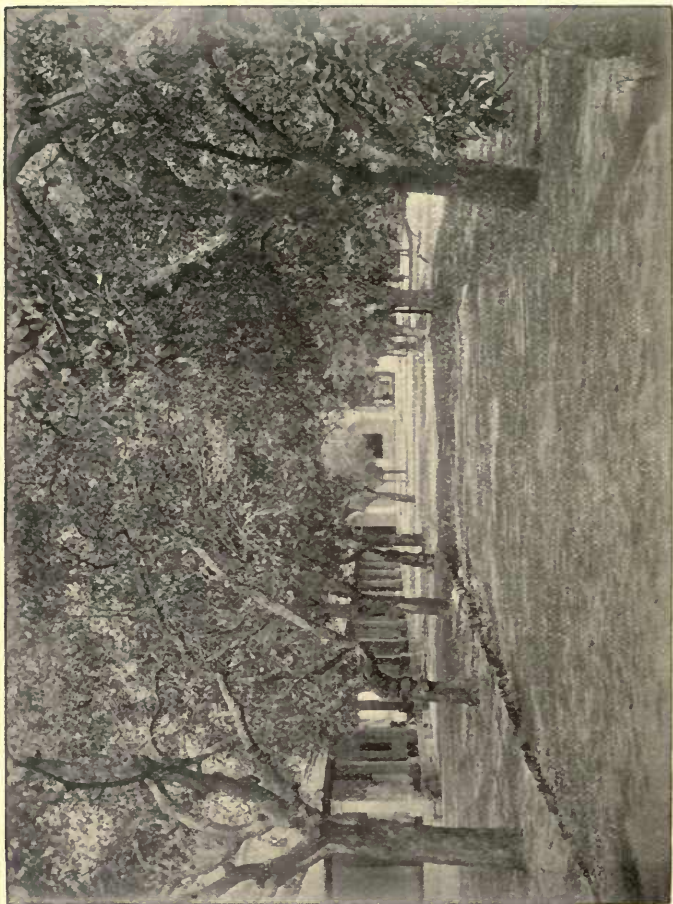
and on September 1st, 1845, the school bungalow, without any class rooms or kitchen, and the principal's bungalow had been so far completed as to allow of the transfer of the school to its new quarters. The remaining buildings were completed within the following two years, the church having been finished so as to be used in October 1847. The east bungalow was erected for the use of a second missionary instructor, whose coming this jubilee year has just witnessed, thus testifying to the breadth of plan and confidence of the founders.

The land on which the buildings were erected was said to be held on annual lease from government by the people of the neighbouring Krishnapuram. But the Madras Government chose to deal directly with the mission as a foreign body asking permission to hold real estate, and granted on very generous terms a title to a tract of land of forty acres and more,* which included that claimed by the Krishnapuram villagers, and waste land extending north towards the top of the hill. Whatever their title was, the holders of the government *pattas* were satisfied by a money payment, and friendly relations were established between the missionaries and the thief caste which have continued to the

* See Appendix I.

present day. This then, constituted the real estate and school plant, which supplied for nearly forty years the wants of the school. The erections were of a substantial kind, and during that time, required very little alteration to enable them to meet the changing needs of the Seminary. But by 1882, the institution had undergone such changes, and had increased in size to such an extent, as to render necessary the initiation of those changes, which have made it what it is to-day. No part of the school buildings are exactly what they were. The area of usable room covers now nearly three times what it did eleven years ago. It was then about 14,000 square feet; it is now over 41,000 square feet.* Our real estate has not increased as much in extent; but four or five plots of land amounting to several acres, very valuable for our purposes, have been acquired. One of these directly before the college is the gift of Mr. Grant Asirvatham. Most of the Pasumalai land held by the mission was originally Government waste; and the remainder of it has cost the mission very little. But not so with the buildings.

* Since this was written in 1892, two hostels accommodating 56 students have been built, and arrangements have been made for opening a cottage for the accommodation of ten or a dozen more; sixteen houses for students in the theological seminary have also been erected.



We have seen that, at the outset, the mission estimated the cost of the necessary outfit at \$2,500, or say Rs. 5,000; but by the time Mr. Tracy had completed the buildings, he had spent nearly 20,000 rupees; and the expenditure on buildings up to date has been not far from 65,000 rupees to which the Board has contributed by direct grant not far from 46,000 rupees.* This does not include repairs.

As before mentioned the Seminary was opened on September 4th, 1842, by assembling from the feeder boarding schools of Dindigul, Tirupuvanam and Tirumangalam 34 lads who had already made some progress in an English and Vernacular education. And according to the programme of their studies, they were to undergo a very respectable degree of teaching and training, in the five years before they were to be dismissed from its highest class.† The institution can fairly lay claim to having been one of the earliest mission schools of superior secondary education established in the

* In September 1895 the expenditure on buildings had amounted to above Rs. 81,500 and the Board's contribution to the same about Rs. 54,000.

† See list of text-books in the Appendix I. When the writer came to the Seminary in 1870 he found the students' library well supplied, for class use, with the Science and Mathematical text-books in use in American Colleges in the forties.

Presidency. And this claim is amply borne out by the positions under government and in honorable vocations filled by its early students.

At that time, Batticotta Seminary in Jaffna stood among the foremost mission schools in the East. And the founders of the Pasumalai Seminary seem to have studied with much care the make up, management, curriculum of studies, and the general arrangement and provision for the Batticotta School.* Indeed, the Madura Mission was but a bud nipped off from the Jaffna stock and set to grow in Madura soil; and like buds under such circumstances, it was, for a time, so far as surroundings would allow, very much a reproduction of the original.

The pupils received into the new Seminary were all of the Sudra caste; and the school was carried on with careful reference to the caste prejudice of pupils and teachers. Thus it went on for five years; and two classes left in a regular way. It is possible, perhaps probable, that other than revolutionary methods might have been adopted to bring the practices of the school, and the mission as well, more nearly into harmony with Christian

* It is an interesting fact that the first four masters in Pasumalai were Batticotta Seminary men, and the head master continued to be a Batticotta man, till 1855.

ideas of fellowship and brotherhood; but such were not employed; and in October 1847 the caste storm burst which left the Seminary little better than a wreck. Ten only of the pupils remained, though several others found their way back in the course of time.

A very striking case was that of Muttian who twelve years after came back to Pasumalai to confess his rashness, and wrong doing towards Mr. Tracy on that occasion, and to renounce caste and Hinduism, and to be received by his old teacher into the Christian fellowship.

The disastrous effect of the caste troubles on the Seminary would not have been so serious, had not the same cause also decimated the four boarding schools as well as the Seminary; only 73 of 155 pupils remaining in them after the storm had blown over; and from this set-back they never recovered.* The four years following were years of reaction in the native mind and of questioning and debate, in which, not only the missionaries, but the Secreta-

* The boarding schools contained their largest number of pupils in 1845, viz., 216; in 1846, 155; at the end of 1847, 81; and in the following years 77, 68, 69, 82, 88, 91; in 1854 when the Sivaganga school was united with the Tirupuvanam school, 98; in 1855 when the Dindigul and Mandapasalai schools were united, 72; the next year when the Tirupuvanam school was dropped, 37; and in 1857 when the last school at Tirumangalam was closed, 23.

ries at home took part. Within that time several questions began to loom on the missionary horizon, and before long filled the whole educational sky. The chief of these were—and they were all closely interwoven with one another—The functions of the Seminary; The functions of Missionary Education; The place of English in Missionary Education in India; The remuneration to be given Mission agents and educated men in its employ; and later on, The posture of Mission education to Government grants in aid.

It is not to be forgotten that American missionaries in Asia, in the thirties and forties, were beginners; and, whether they were conscious of it or not, quite as much learners as teachers—learners of an old and complicated civilization, and of a religion wholly heterogeneous from any thing they had had to deal with, and therefore chief of all, learners as to the means and methods of aggressive Christian work. Western prejudices, and early missionary preconceptions had to be given up; and our early missionaries had to learn that in the Madura district itself they were to devise their own working scheme, and not find it ready made in Jaffna or Calcutta.

Among the better classes of Jaffna, to which the missionaries chiefly addressed themselves, they had

found elementary schools by far the most available agency for getting at the people; and having all their schools within easy reach of constant inspection they found it easy, through a system of monitors and pupil-teachers in the elementary schools to supply the necessary masters for them. But laboring as they did, among a small and intelligent section of the people, the missionaries also strongly felt the need of institutions of higher instruction to prepare competent preachers and assistants for them in their work. Moreover, under the influence of Dr. Duff in Calcutta and Dr. Anderson in Madras, it is undeniable, that among missionaries, the tide was moving in the direction of missionary higher education. It is hardly necessary to say that the combination of circumstances described above as existing, in Jaffna, was highly artificial, and not likely to exist in any other mission field, nor likely to allow of identical treatment anywhere else.

With these preliminary statements, let us see if we can place ourselves in the position of our pioneer missionaries, and look at things from their point of view. When the first missionaries arrived in Madura from Jaffna they found the Madura District wholly heathen, not one in five of the people able to read. And yet its people had seen better

days intellectually, and had reached in some things a high stage of civilization. As in Jaffna, so here, the missionaries found that as soon as the people understood that they would teach them, the villagers and towns-people from every quarter came clamoring to their doors for schools. And these schools afforded permanent audiences, to which the Bible could be taught, day after day, and in such an amount, that the people could really be made acquainted with Christianity; while on the other hand no heathen would on any account enter a place of Christian worship, and the audiences on the street were uncertain in numbers, distracted, and never twice the same. The missionaries therefore adopted schools and printed books as the means of accomplishing their purpose with the approval of their supporters at home* and with gratifying success.† One difficulty, while this

* The course pursued in the schools at Madura must satisfy any one, that they come within the Scriptural and literal command to publish the gospel to all nations. Report of the Board for 1839, p. 108.

† In 1834 two schools were opened with 78 pupils. In 1835 there were eight schools with 312 pupils, in 1836, 37 schools were going on with 1,286 pupils. The following year there were fifty-nine schools under the missionaries with 2,158 pupils; and in 1842, the year in which the seminary was opened, there were ninety-two schools, with 3,395 pupils. They reached their highest level in 1845, when there were 114, with 3,759 pupils; after that they declined, and in 1853 nominally ceased, perhaps, actu-

class of schools continued to be used, was to obtain suitable teachers, who, even under frequent inspections, would do their work intelligently and faithfully. The difficulty was partially met by a scheme for training monitors or pupil-teachers, carried on by each missionary at his station, thus obviating, for the time-being, the need of any central training school, had such a school then been possible or practicable.* At any rate, from 1837, the time when they began to agitate for a seminary till 1845 or 1846, the missionaries seem never to have

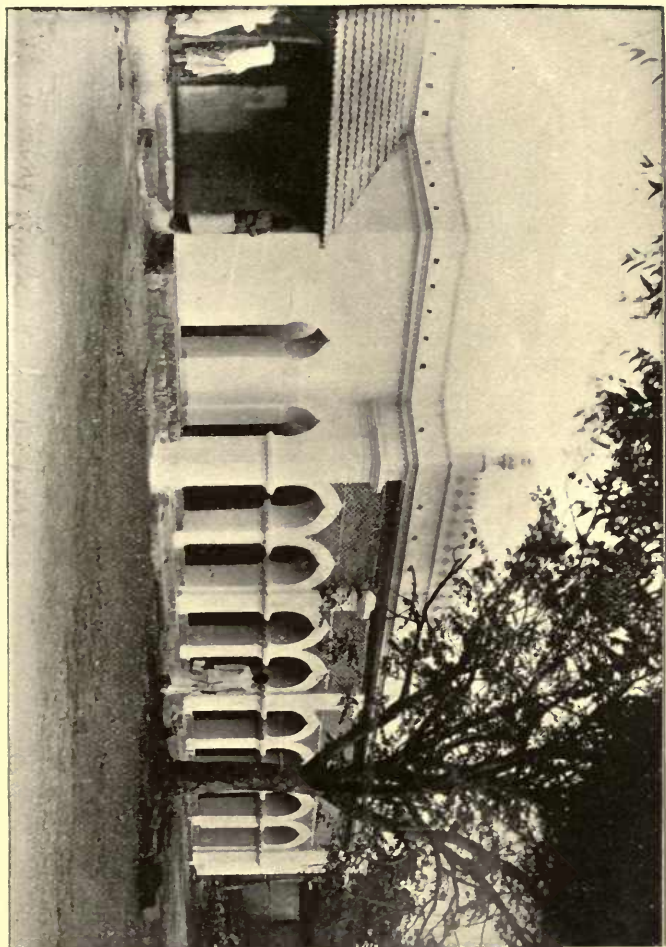
ally did cease for a few years, though there always seem to have been some mission schools, maintained in purely heathen villages.

* Mr. Poor gives this description of the plan of the missionaries for availing themselves of the good-will and prestige of the native village school and hereditary schoolmaster to graft their Christian ideas upon them. "Most of the schoolmasters hitherto employed (1836) are old men, but rendered docile by considerations of self-interest. They are indeed, most anxious to understand our new rules, which are to be strictly applied, and the new lessons to be recited in the monthly meeting. For the purpose of stimulating them in various branches of learning, they are assembled at the mission house two days in a month. In each school, a monitor is appointed, usually from the first class, who receives half a rupee monthly. The object of appointing monitors is twofold; first, to assist the teacher in instructing the classes; secondly, to take measures for bringing forward a better race of schoolmasters. In many schools the monitor is by far the most efficient man; and it is mainly by his assistance that new branches of study and new methods of teaching are introduced. The monitors are in attendance at the mission station two days in a month, when they receive appropriate instruction and direction for teaching their classes." *Statement of Schools for 1836.*

thought of the Seminary as a source of supply of masters for their village schools.

The idea at the bottom of the Seminary contemplated quite another style of work than this simple evangelism, and its aim was the preparation of quite a different class of agents from those serving in the village-schools.

It is to be remembered that the missionaries were college and seminary-bred men, accustomed to the New England idea of the church, and to the dignity and respect attaching to it and its college-bred minister. Could these men at once lay aside all these ideas, and come down to the simple necessities of a mission among illiterates? Should they leave Christianity to such defenders in the face of one of the most intellectual races the world has produced? Should they introduce a system of theological education starting at the level of the village school? Or should they follow the honoured traditions of New England Puritanism which founded its first college within sixteen years of landing on Plymouth rock, and which numbered more graduates of Cambridge and Oxford among its emigrants, in proportion to its population, than the mother country itself? Should they deliberately arrange for a graded ministry who believe first of all in the parity of the clergy?



The point from which all the missionaries viewed higher education is well set forth by Mr. Tracy in his report of 1842. He says:—"It is evident to any one who has paid the slightest attention to the subject, that the immense population of this country can never be converted from idolatry and instructed in the worship of the only living and true God by the personal labors of foreign missionaries That must be done chiefly through the agency of men raised up from among the people themselves and laboring under the direction of a few foreign missionaries. It was thus its present rulers subdued its one hundred million inhabitants; it is only by the same means that they retain their power. We may in this respect learn wisdom from the children of this world. Impressed with such views the mission established boarding schools at nearly all the stations as the *first step* towards raising up a native ministry."*

Under the circumstances it is not surprising that the first missionaries did not strike out wholly new lines for themselves. They were not blessed with

* The first boarding school was established in Dindigul in 1837, and one each at Sivaganga, Tirupuvanam and Tirumangalam in 1839; and the first setback in scholarship which the Seminary suffered, arose from the caste defection of 1847, reducing not only the number of eligible pupils but also the quality and scholarship of those sent for admission.

superhuman prevision ; and it was in truth, events which happend a year or two after the Seminary was under way, that created division of opinion as to the method of carrying it on. In the year the Seminary was opened there began to be talk in the Madura District about a gregarious movement of villages and families towards Christianity such as had occured in Tinnevely under the ministry of Rhenius, Thomas, and other missionaries ;* and within five years, that is, before the caste troubles broke out, a score of congregations had renounced Hinduism, were waiting for instructors in the Christian religion and in the elements of knowledge, and were needing preachers and teachers.

These applicants were not Christians, and they were not, on the other hand, heathen. In joining the mission they had gone as far as to renounce idolatrous marks, ceremonies and worship ; and had given their promise to keep the sabbath, practice Christian forms and ceremonies and receive religious instruction. In some cases these *catechumens*, as they were called, were remote villagers of the poorest and lowest classes, repulsive in many ways

* A few applications to become catechumens were received by Mr. Lawrence of Dindigul in 1842. In 1843 several congregations with 330 members were received. In 1845 there were 44 congregations with 330 members ; and in 1847, 73 congregations with 1,113 members.

to the higher and more educated classes. Yet they needed religious instruction, and the mission needed some system of training fitted to supply speedily a considerable number of men adapted to these congregations; humble men, on very moderate salaries, knowing enough to instruct their people, and willing to live among them, and sympathise with them in their lot.

The Seminary was not immediately called upon to meet this demand in a direct way: on the other hand, the necessity was immediately provided for by the several missionaries, in the same way as they had provided schoolmasters for their village schools. It will be remembered that there were classes of monitors at each station, who were taught and trained two years, to prepare them for their work. As the Hindu village schools declined, these classes of monitors became the *preparandi* classes "whose object was to supply suitable readers and teachers for the Christian schools" and congregations. These classes were carried on in almost all of the stations and gradually came to demand more and more of the missionaries' time and care, till at length, in 1852, it was determined to transfer them to Pasumalai. There it was possible for the united classes to receive much more thorough training and instruction than they could receive at the district stations,

though something of the village simplicity of thinking and living had to be sacrificed. Still later, in 1856 and following years, classes of catechists were received into the Seminary for a single year's course of study.

We must now turn back and see what changes the Seminary according to its original plan had undergone in the years immediately following 1847. We have already seen that the caste troubles left the boarding schools in a very feeble and shattered condition, and, to say the least, supplied with a less advanced grade of students than they previously had. At the same time, the waning activity of missionaries in the line of their Hindu village schools, the unlooked for success in gathering village congregations, and the want of funds to keep all their varied work on foot tended to concentrate their attention on these village congregations, and the missionaries naturally began to cast about for means and plans to procure more and better education for the youth in them, and finally to provide from them indigenous agents to carry on their station district work. Up to 1849, it had been the custom of the missionaries to receive into their boarding schools, and so into the seminary, promising lads of good family, whether Hindus, Roman Catholics or Protestant Christians, and whether from

the Madura, Tanjore or any other district, to be trained for future Mission agents. When the first boarding school was opened in Dindigul there were no Protestant Christian children in our district; and the number of such must have remained very small for many years. Hence, when the Seminary opened, all its students were either non-Protestants from the Madura district or Protestant outsiders.* Looking at these as materials for mission agents, there seemed indeed some cause for misgiving, But notwithstanding, after a practical test, it must be confessed that the students turned out better than was feared. Many completed their education; most were truly converted in the boarding schools or Seminary, and many became mission agents and did excellent service. They constituted the most intelligent and generally useful class of agents in the mission, and not a few of their children are with us to this day. They were well adapted for the work at the station centers; but they were not

* In the first class in 1842, 13 Hindus and 8 Romanists were admitted; in 1844, 7 Hindus; in 1845, 7 Hindus and 7 Romanists; in 1846, 4 Hindus and 2 Romanists; in 1847, 4 Hindus and 5 Romanists; in 1848, 3 Hindus; in 1850, 2 Hindus and 1 Romanist; in 1851, 2 Hindus and 1 Romanist; in 1852, 3 Hindus; in 1854, 2 Hindus. The first convert was baptized in 1837; at the end of 1840 there were but 15. The total number of communicants in the mission was in 1839, the year the Seminary was sanctioned, 19; in 1842, 42; in 1845, 120; in 1847, 186; in 1850, 235.

inclined to, or fitted for rural life and work. Others of them sought government service in preference to any kind of mission work, to the great grief of the missionaries, who had brought them up and educated them. This was not forgotten by the mission, which had little money to waste on failures of this sort. And it resolved to avert, if possible, danger in the future, and at the same time stimulate education in the congregation of catechumens by ordering admissions to the boarding schools and Seminary to be restricted to the children of our congregations. The order was followed in the main, with its natural effect upon the schools.

About the same time, October 1849, another step was taken in adapting mission education to current needs and necessities. This consisted in a revision of the curricula of the boarding schools and seminary with reference to instruction in English. It was claimed that though the pupils in the schools were selected boys, many were incapable of learning English to a usable extent; that English consumed much time that might more profitably be given to other things; that it delayed pupils in getting into their work, and so enhanced the cost of education; that it denationalized the student, and broke his sympathy with mission work, while it awakened aspirations for government service;

and that it compelled a higher rate of wages than was compatible with the best interest of the work of the mission;* and finally, that it retarded the development of vernacular literature. On the other hand, many of the ablest missionaries maintained that there existed in Tamil literature nothing but mere translations for Christian educated men, and these were very few; that a useful education, even of an elementary grade, much less of a higher, in Christian or any subjects, could not be obtained in Tamil alone; and that after such a

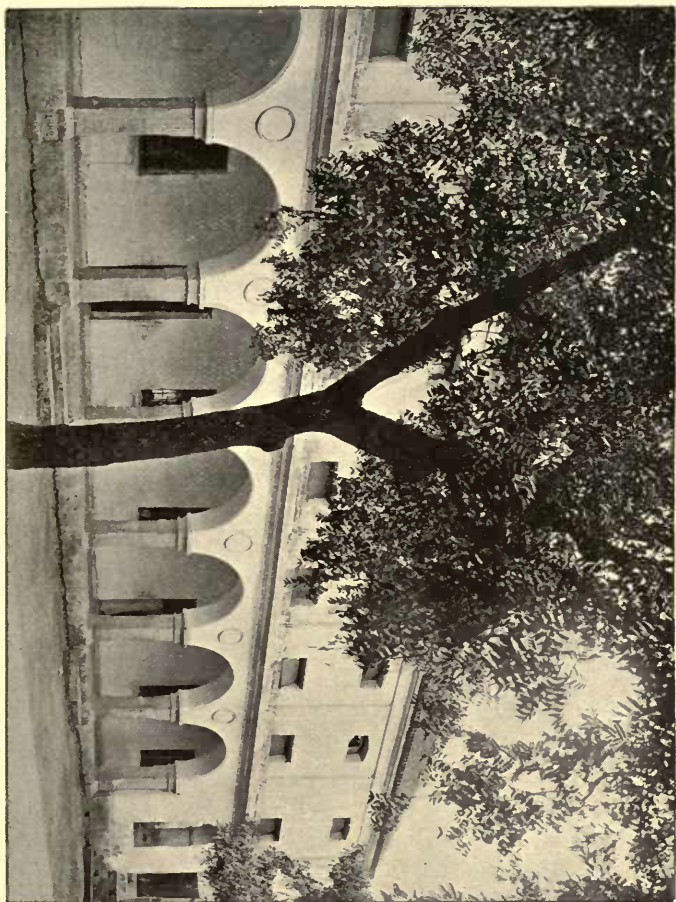
* The matter of remuneration to mission agents was a question by itself of no little importance, creating much discussion, and in more ways than one, reflexively influencing mission secondary education. At that time, Christians and non-Christians, intelligent and educated in English, were in great demand in the government offices as well as among the missionaries. What was to be the principle governing the remuneration of men brought up and educated by the missionary societies at their own expense? The missionaries received a maintenance allowance. Were their educated agents to receive a bare support, a comfortable support, or were they to be paid the value of their services in the open market? In either of these last cases, could they be provided as preachers and teachers for the young congregations and churches, if the idea of self-support immediate or prospective was to receive consideration? Or should self-support from the first be the dominant idea, and only agents be employed of such quality, and at such rates as the congregation could afford? These questions had to be acted on: and the different missionaries pursued somewhat different methods: but on the whole, the idea of the future self-support of the native laborers, and the capital put into their education became important considerations in settling not the question of remuneration only, but also, the kind and grade of education.

vernacular education had been gained it led to nothing, there being no scientific literature, no history, no biography, and no Christian literature of value to educated men in the vernacular; and that for cogent reasons a vernacular educational apparatus and literature could not be furnished by missionaries then at work, or likely to be employed that would meet the requirements of the case.* Some also believed the question of missionary education in India,—governed, as the country is, by an English speaking people—to be exceptional, and was not to be decided only by such reasons as should settle the question in Western Asia and China.

There was a vast amount of discussion going on about education in English, not only in the Madura Mission but in all the Asiatic Missions of the Board, and not between the missionaries more than between them and the management at home. The question, as it presented itself at home and in the missions, was a question first of policy, and after that of funds. But, as has been said, late in 1849 the mission revised its scheme of English study

* As bearing on this question, the history and development of the Christian Vernacular Education Society, a society instituted about this time to promote Christian vernacular education and literature, are most instructive and suggestive.

PRIMARY CLASS ROOMS AND DORMITORY



in the Seminary, in general reducing it; but dividing the Seminary course into two stages. In the first of these Tamil and English was taught to all the pupils; but at the beginning of the second stage the pupils divided according to their ability to go on, and the instruction of the first section was continued in Tamil only.* It was not till 1852 that the proposed changes were actually carried into effect, and then, not without some friction and the loss of a few students. This plan was continued till the changes determined on in 1855 superseded this class arrangement.

In the beginning of February, 1855, a deputation, appointed by the Board in April of the previous year, arrived in Madura. It consisted of the Foreign Secretary and one from the Prudential Committee of the Board. The immediate occasion of the appointment of the commission was the establishment of an English school in Bombay, which required a considerable outlay for building, and an annual grant for maintenance from the treasury of the Board. But the ultimate object was a general revision of the methods of operation employed in all the Board's Indian missions, in order

* See Appendix to the Deputation's Report on Madura pp. 45, 46.

to bring them more nearly into harmony with the views of the representatives of the Board. The Foreign Secretary, as appears from his letters to the missions, had a very clear-cut theory in regard to mission work, and a strong repugnance to English schools, as mission agencies.*

Numerous changes were brought about in the mission by this visit, not the least of which were those in education. So far as that was concerned, the center of the work was transferred from the heathen to the Christian congregations. Education, used heretofore to gain access to the people, and teach Hindus Christian truth was hereafter to be exclusively used, first, to improve the youth of the congregations, and secondly, to provide preachers, teachers, and necessary evangelists. No schools were to be maintained for Hindus; and no Hindu children were to be allowed to attend the schools for the Christian congregations, except on the permission of a committee of the mission. As a matter of course, the English school in Madura was disbanded; and in order to bring the Seminary into closer sympathy with the village congregations, its feeder boarding schools were gradually

* See Dr. Anderson's letters to the Madura, Jaffna and Mah-rathi Missions. *Deputation Report*.

doubled up and closed, and the Seminary was brought down to the level of the village primary school for its entering candidates. This point was reached in 1857 when the last boarding school ceased to exist; but English lingered on in the Seminary for three years more, and vanished from its walls in 1860. The principle of refusing government aid* for each and all mission schools was formally adopted.

These changes were accepted by a majority of the missionaries and acquiesced in by all. It was believed that a plan of campaign had now been marked out in accordance with the apostolic method, and that earnest work on these lines would lead to triumphant success. In the Seminary, geometry and algebra were taught in Tamil. Commendable efforts were made to translate into the vernacular books on physics, moral science, and theology, church and general history, and to add to the scanty supply of useful Tamil literature—all seconded by the American Press at Madras with its newly designed dies for Tamil type, and its beautiful typography. Tamil lyrics replaced hymns and English tunes in public worship and earnest

* Grants were offered to the Seminary by the Collector of the District, Mr. Blackburn, in 1848; before the grant-in-aid code came into existence.

effort was made to make the theory of a purely vernacular work a success.*

The following years were years of faithful, laborious work; but by 1863 misgivings had begun to spring up in the mind of the missionaries, and some of the more rigid rules were relaxed. Hindu children were freely allowed to attend the schools of the Christian congregations. English was readmitted into the Seminary in a small way; and the report which proposed these changes, recommended that the question of resuscitating the boarding schools be placed in the hands of a committee for examination and report.†

It had been predicted that with the extinction of the feeder boarding schools, the Seminary would perish. On the other hand the deputation reasoned that the doing away with the station boarding schools and the connecting of the Seminary directly with the village schools would stimulate and much improve these village schools.

* For the translation of numerous books and the introduction of the native lyrics into Christian worship the mission was, at this time, greatly indebted to the Rev. E. Webb, of Dindigul, Vethanayaga Sastri of Tanjore, composed most of the lyrics first introduced into worship, and Mr. Webb pioneered the way for them into use. In his translation of text-books and other books he was assisted by Mr. A. Allien who had worked many years with Dr. Winslow on his great Tamil dictionary.

† Minutes of the Missions for May 1860.

Neither of these anticipated events occurred. The Seminary did not perish, and no appreciable improvement took place in the village schools. The whole system of education was degraded. So far as they were able, intelligent families among our people preferred to send their children for education to other missions instead of their own mission schools at hand.

The influence of the East India Company's famous Educational Despatch of 1854 had by this time begun to be felt in South India, stimulating education in a remarkable degree.* It is no discredit to the American Board of Missions that in April 1854, when it appointed its deputation, it was unacquainted with the spirit and purpose of the Directors of the East India Company, or with their now famous despatch; and it is equally no discredit that they could not forecast the result of that despatch, and the spirit in which it was to be accepted, and administered by the government in India. But we now know that that document embodied the genuine purpose of the Directors at

* The two grant-in-aid codes of 1855 and 1858 prepared with a view of giving efficacy to the despatch proved unworkable, and too parsimonious to produce much effect; but the revised code of 1865 was much more liberal and powerfully stimulated education.

home and their agents in India to enter upon a new course of popular enlightenment. And we now can easily say that any mission in India which attempts to ignore or cuts itself off from the government system of education in carrying on its work, makes a serious mistake.*

Mission educational matters went on in this way till 1870. Lads, twelve or thirteen years of age, were taken from the village schools into the Seminary for a full course of five years, and were discharged at seventeen or eighteen, as far fitted as the circumstances would allow, for employment as teachers and preachers. But the time had now come when the mission was more than supplied with this class of men; at the same time it was discovered that this was fast becoming the only grade of men available, and that soon the pastorates, and more important posts in the mission, must be filled from them.

The most natural thing under these circum-

* In 1855, when the Deputation visited Madura, there were no schools in the district supported by the government. By the last report of the Director of Education (1892—3) the population of the district is 1,884,796; the schools of all classes 1,378 and the number of pupils in the district 44,683 of which 6,280 were in the schools of the American Madura Mission. The total of pupils in the presidency was 644,164,—by far the larger portion in government schools.

stances would have been to bring the new station boarding schools into line with the Seminary, to raise the standard of that institution, and to develop a Theological Seminary upon it. And this was actually done five years later but in a very roundabout way. At the time of which we speak, the general education carried on in the Seminary together with all the students, except the highest class, was transferred to boarding schools; and a purely theological school was opened on the Seminary premises, to which many of the best men in the previous Seminary classes returned for two years study, in subjects fitting them for the Christian ministry. The new school of theology opened in June 1870, and has continued to work on in substantially the same lines up to the present time. There have been changes in text-books, and the introduction of special subjects—Greek, logic, and mental science; but with these exceptions, the course of study has remained substantially the same.*

Results of social changes cannot in any case be fully foreseen; so also it proved in regard to the

* With a view to providing a more thorough training for pastors and spiritual agents of the mission, the Rev. J. P. Jones, in January 1892, was appointed to the independent charge of this department of the institution and this arrangement it is expected to maintain in future,

changes in the school. It was expected that the station boarding schools would furnish a good supply of young men, who, sooner or later, would find their way into the theological classes. But in this particular, expectation was doomed to disappointment. In the twenty years following scarcely a young man, except by a very round about path, has found his way from the station boarding schools into the Theological Seminary. For the first five or six years, its classes were chiefly filled by men from the ranks of the catechists, and schoolmasters, who had passed through the old Seminary. Thus things went on for half a decade, two years of which the principal was on sick leave in the United States. On his return in 1874, it was evident that some important change must be introduced, for the supply of preachers—to say nothing of the supply of schoolmasters through the C. V. E. Society's training school in Dindigul—was seriously falling short.

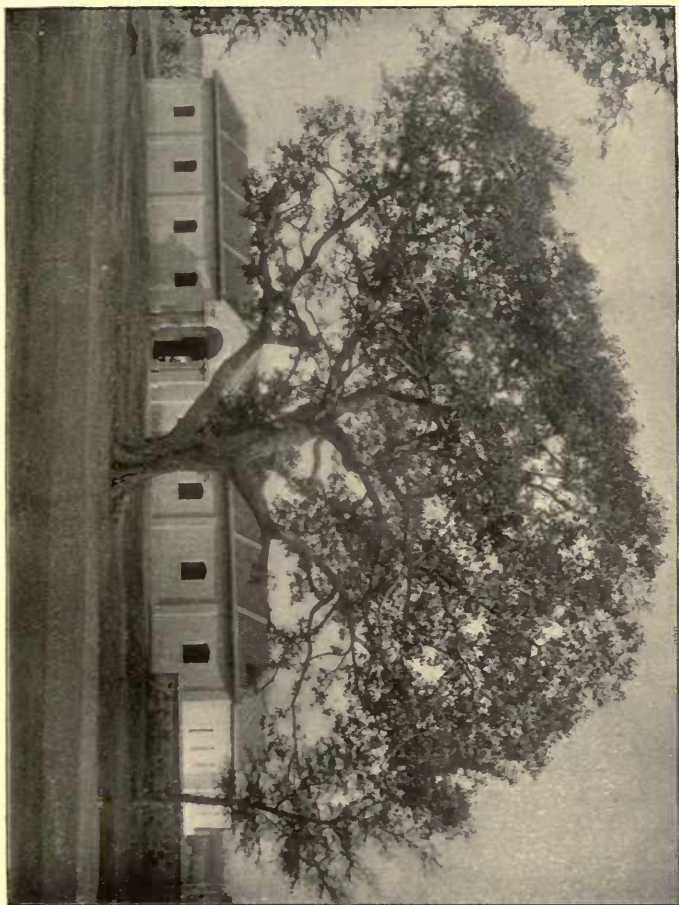
And the time was ripe for it. The Christian community had become larger and more intelligent; and educated Christian parents sought a better education for their own children within their own mission. The Government had already entered the educational field, and had practically settled the question of English in all secondary

and higher education. The railway was opening the district in an extraordinary way to a multitude of outside influences, all urging in the direction of united, systematic work in the education of our Christian people. Opposition both at home and in the mission had died out, and other views of the function of the school in missionary work had taken their place.

It was therefore with great unanimity and heartiness that the mission voted in January 1875 to open classes in Pasumalai for the purpose of imparting a general education on the lines laid down by the Government for the lower secondary and high schools preparatory to the University. Accordingly, on the 8th of June, a number of lads from the various boarding schools assembled at Pasumalai, from whom twenty were selected and formed into a sixth standard class of the middle school. Mr. P. Joseph, a trained matriculate of the C. M. S. High School, Palamcottah, and now a successful pleader, was made the first master, and a new era of our educational work in the district began. The boarding schools, the High School, the College and the Theological Seminary were brought into line under circumstances that promised more favorable results than the former experiment.

For four years, the new school was restricted to boarders on the premises ; but there seemed no reason to refuse the request for admission of non-Christian scholars ; and from 1879, day-scholars, as well as boarders on the premises, have been freely admitted to the school. The first class went up to the University's Matriculation examination in 1879, and from that time, 120 have passed the examination from the high-school. In 1880 pupils began to go up for the Middle School examination ; and 172 have passed that and the Lower Secondary examination from our middle school, besides 32 more who have passed the Special Upper Primary examination to qualify for primary teachers.

The college department was affiliated with the Madras University in 1881, and our students appeared at the First in Arts examination in December 1883, since which 54 have passed that examination from the college. In 1886 a normal department was organized in accordance with the rules of government, and was recognized by the Director of Public Instruction, as qualified to educate all the three grades of teachers up to the college grade. It has passed 69 teachers through the theoretical branch of the examination. The theological department has gone on without interruption since its organization in 1870, keeping up



two classes, in one of which the subjects are taught exclusively in the vernacular, and another in which a part of the subjects are taught in English. Within this period 153 have been trained or are connected with this department; and most of these have remained through the two years course, and have passed out after examination by a committee of the mission.

In making our final summary of the Seminary as it was till 1870 we find 386 names on its registers, of whom 111 passed through its regular five years course. Since that date 153 have entered the theological department. The nominal registers of the various schools show that 715 have entered the middle school, 599 the high school 289 the college, 153 the normal school and 153 its primary practising branch, making altogether 2,540. Of course, many of these names are repeated; some of them several times, as the pupil passed from school to school; so that probably the total number of separate individuals indicated does not exceed 1,500, if it even reaches that number.

The cost of the school, which in this case includes instruction, apparatus, books and also to a large extent maintenance has amounted to Rs. 123,000 exclusive of the salary of the principal, which has amounted to 97,000 rupees more. This last sum,

however, should only in part be debited to the school, since for 32 of these 50 years, the missionary at the head of the institution has had a mission district in charge, and sometimes two districts. Fees began to be levied twenty-four years ago of the pupils receiving a general or non-professional education. In the college and lower institutions not far from 40,000 rupees have been paid in; and the government has made grants amounting to about Rs. 15,000; so that the school and the people of the district are largely indebted, for the education here offered, to the benefactions of the Christian people of America.

In 1879 the effort for an endowment was begun in a humble way by a gift of 1,000 rupees. Other gifts followed; and in 1884 the jubilee year of the mission, the matter was taken up energetically and over Rs. 5,000 were raised. These sums have been added to, little by little, till the funds now on deposit amount to between 14,000 and 15,000 rupees.

Three voluntary societies have flourished in the institution, which, both by their spirit and works have honoured their members. The first was the Native Provident Society. It raised its funds by the money contribution, of its members and from savings effected by the abstinence of its members

from one meal a week. The funds, so collected, amounted to a considerable sum in the aggregate which was expended in tract distribution, on the distressed and worthy poor, on maintaining for many years a free primary school at Pasumalai, and finally in the erection, in part, of a dispensary building in Pasumalai.

The second society was the Native Improvement Society, mainly supported by the masters and old students of the school in mission employ, who feeling the need of more books than they could individually own, organized themselves into a Library and Improvement Society. They got together a good sized library suited to their wants, and used it for many years. It has now fallen into disuse, but a part of it is still here and available.

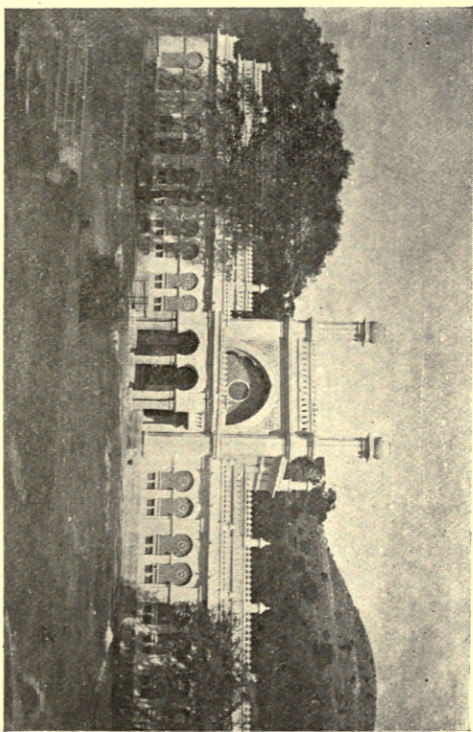
The third was the Prayer Union, a society of very much the same character as the Native Provident Society. It started in 1875 and in course of time was changed into the Pasumalai Young Men's Christian Association. The peculiar work of these associations is familiar to most of you, and also the special work of the Pasumalai Association, in the line of rural evangelism.

It would be too long a task to speak of individual men educated here, whose lives are worthy of mention. The majority of them are still living

and may well wait to have their lives and deeds recorded by the future historian.

In conclusion, this cluster of institutions at Pasumalai can lay claim to occupy only a humble place, and to have concerned itself chiefly with the instruction of a very small and humble community. But the smallness and weakness of that community is the smallness and weakness of vigorous growing infancy not that of decaying age. The question these institutions, on this 50th anniversary of their founding, are bound to answer are such as these:—Have they done their work in that community, and through it for the district, with a measurable degree of success? Have they faithfully borne witness to that light which dawned far back in the old centuries, but which through following centuries has been steadily ascending towards a perfect day? Have they held up ideals fit to inspire a worthy following—above self, above mammon? And have they made the country, or any so small part of it, better by the teachings and lives of their men? If they can answer these questions to the satisfaction of reasonable men, they have a just and reasonable claim on the future.





YOKAN LODGE.

APPENDIX I.

Extracts from the early Minutes and Correspondence of the Mission relating to the Seminary :—

July 5th, 1838.—Brethren Poor and Tracy were appointed to draft a letter to Mr. Anderson expressing our views in regard to boarding schools and a Seminary to be established at some future time, to be presented to the next quarterly meeting.

August 6th, 1838.—Voted that a Committee of three be appointed to draft a letter to the Prudential Committee urging our need of a Seminary—to be presented at the quarterly meeting. [This Committee presented a report which was adopted at the meeting Oct. 9th, 1839.]

Oct. 3rd, 1838.—The Committee appointed to express our views to the Prudential Committee in relation to boarding schools and Seminary presented their report which was accepted.

Jan. 11th, 1839.—Voted that brethren be authorized to encourage the attendance of the monitors of our schools at the mission premises daily for instruction by giving them half a rupee per month.

April 1st, 1839.—From a letter written to the Prudential Committee, requesting a grant for establishing

a Seminary. "We cannot by any possible means, from any existing known source, obtain either the number of native assistants necessary for us, or those possessing such character and qualifications as the interests of the mission require. We supposed that we were warranted in expecting such aid from the Batticotta Seminary, and our hopes have rested there as the only source. But the result has been often-repeated disappointment, both in relation to the qualifications of the young men who have come, and to the number which have been sent, until we are constrained to relinquish all hope."

Oct. 9th, 1839.—Brethren Poor and Dwight were appointed to draft a letter to Government in relation to the Tamakam, requesting that we may be allowed to use it for the purpose of a Seminary.

Oct. 11th, 1839.—Voted that the brethren at Dindigul be encouraged to send two catechists to the Catholic applicants near Trichinopoly to obtain information and induce young men to engage as preparandi [*i.e.*, pupil-teachers to be trained for teachers.] Brethren Dwight, Poor and Lawrence were appointed a Committee to report respecting the expediency of gathering a preparandi class.

April 8th, 1840.—The Committee on the Tamakam presented a copy of a letter to Sir Alexander Johnston and reported progress.

Oct. 7th, 1841.—Brethren Dwight, Crane and Steel were appointed a Committee upon the following ques-

tions :—What advance in study in the boarding schools should be considered sufficient preparation for entrance to the proposed Seminary ? How many boys should be thus advanced before the Seminary is commenced ?

April, 1842.—Voted that brethren Cherry, Crane and Dwight be a Committee on compound for Seminary and plans of buildings, &c.

Estimate for Seminary building compound and principal's house Rs. 2,400, central school building Rs. 500.

August 17th, 1842.—“ Voted that the two first classes in the boarding schools at Dindigul, Tirumangalam, and Tirupuvanam be assembled at Tirumangalam, as the commencement of a Seminary under charge of brother Tracy as Principal.”

August 17th, 1842.—The Committee on compound and plans for a Seminary beg leave to report in part, recommending that the lot of land adjoining the old jail on the west and lying on the north of the road leading east to the Tamakam and measuring 18 acres more or less be purchased and inclosed as soon as possible.

The Book Committee beg leave to present the following as a list of books to be ordered from America.

25 Copies Abridgement Olmstead's Philosophy.

25 „ Olmstead's Astronomy.

25 „ Day's Mathematics including Logarithms Trigonometry; Mensuration, Navigation and Surveying.

- | | | | |
|----|--------|---|------|
| 25 | Copies | Playfair's Euclid. | [ed. |
| 12 | „ | Mathematical Tables—the most approv- | |
| 25 | „ | Day's Algebra, &c., &c., adopted, sent, | |
| | | and procured. | |

[No appropriation was received towards erection of the Seminary till Jan. 1844 when Rs. 7,000 was voted by the home Committee.]

April 3rd, 1844.—Voted that Mr. Cherry be allowed to spend not over Rs. 2,500 in purchasing a lot for the Seminary.

July 25th, 1844.—Voted that brother Muzzy be appointed to assist brother Tracy in the Seminary buildings, such as plans, location, &c. [The same meeting] Bro. Tracy presented plans for a house and Seminary which were accepted.

No. 249, Madura, Apr. 11th, 1846.

From Mr. J. Blackburn,

Principal Collector of Madura,

To Rev. Messrs. Tracy and Cherry,

American Missionaries, Madura,

GENTLEMEN,

I have much pleasure in communicating the ready acquiescence of the most Noble, the Governor in Council with my prayer of the 14th of February, that you should be allowed to hold c. 23, a. $7\frac{1}{2}$ of peramboke gravel hill known by the name of Pasumalai, at the tax of one

anna per cawny per annum, and that you should hold the neighbouring land previously in your possession comprising c. 10, a. $10\frac{3}{4}$ taxed in the survey at Rs. 5-0-8 at the reduced rate of Rs. 3-13-11 per cawny per annum, &c., as long as they continue to appropriate it to scholastic missionary purposes.

I have the honour to be, gentlemen,

Your most Obedient Servant,

(Signed) J. BLACKBURN,
Principal Collector.

October 4, 1849.—At the mission meeting the following report was read and adopted :—

I. “That the object of the Seminary is not general like that of a College, but is exclusively, to raise up the native missionaries required in our field.

II. “That the course of instruction in boarding schools, and in the first stage in the Seminary, be mainly in Tamil, and that the English language be studied as a classic in the boarding schools, to the amount of one hour a day, and in the Seminary two hours a day, both exclusive of recitations. That the rule and aim in respect to English shall be ability, at the end of the first stage, to read common English with profit.

III. “That when the course of instruction in the first stage, on these principles, is completed, a division be made and that those not designed for the second stage

in English, pursue mainly Tamil for one year ; that the others, amounting to at least one-third of the whole, pursue both in English and Tamil a more extended course ; the aim being in respect to English, partly to give instruction in it, but more especially to prepare them for profit in the continued study of it, and that the rule and aim in respect to the amount of this preparation, shall be thoroughness."

January, 1850.—At a meeting of the mission, the following course of study was adopted :—

SEMINARY, FIRST COURSE.

Tamil Studies.

Rhenius' வேதப்பொருள். திகண்டு. [டை. இலக்கண வினாவி நன்னூல்.	Schaffter's Geography of Classical Reader begun.
Schaffter's Geography of Palestine.	Tamil Bible. Rhenius' Body of Divinity.

English Studies.

Webster's Spelling-book re- viewed.	Britons and Saxons.
Pond's Murray's Grammar.	D'Aubigne's History of the Reformation.
Putnam's Introduction.	Middle Ages of England.
„ Analytical Read- er.	Geography : Text-book Mitchell's.
„ Analytical Sequel.	Joyce's Arithmetic.
Book of Commerce.	
Parley's First Book of His- tory.	

SEMINARY, SECOND COURSE.

Tamil Studies.

Gallaudett's Natural Theology.	Barth's Church History.
Rhenius' Evidences of Christianity.	Watts on the Mind.
Crisp's Theology and Crisp on the Christian Ministry.	சுமார் and Classical Reader.
	Hindu Astronomy.
	Composition in Tamil.

English Studies.

Symond's Geography of India.	Olmstead's Natural Philosophy, School Edition.
Watts on the Mind.	„ Astronomy.
With the 2nd Tamil Course also. { Robbins' Compendium of History.	Day's Mathematics.
Wayland's Moral Science. [omy.	Dwight's Theology.
Do. Political Econ-	English Composition.
Hopkins' Summary of Theology.	
Day's Algebra.	
Playfair's Euclid, omitting fifth Book and Supplement.	

APPENDIX II.

SCHOOL PLANT AND COST.

		Rs.	A.	P.	Rs.	A.	P.
1842-7	West Bungalow and out-houses	3,927	2	0			
	East Bungalow and out-houses	3,917	12	0			
	Church	2,853	7	8			
	Seminary and 4 class rooms, godown, kitchen, dining room	3,677	0	2			
	Sick room, bath room and latrine	362	0	0			
	Prayer rooms and Quadrangle wall	566	4	11			
	Verandah to class rooms	52	1	7			
	5 Helpers' Houses	1,245	1	6			
	Compound wall	474	8	4			
		17,075	6	2			
	The above is from Mr. Tracy's private memorandum. Mr. Rendall in his report of the Seminary to the Deputation, February 1855, makes the cost of the whole plant, up to that date, ... ..	...	...	...	19,975	14	4

		Cost.	A.B.C. grant.	Other.
		Rs.	Rs.	Rs.
		19,975	19,975	
1870	Changes in the School buildings and Bungalow ...	1,988	1,988	
1877	Building Dispensary and school room ...	368		368
1877	Do. Lenox Science Room ...	700		700
1879	Do. Post Office ...	550		550
1880	Do. Gymnastic Room...	300	300	
1882	Rebuilding Old Dormitory and College Class Room ...	3,132	2,665	467
1882-4	Building Laura Blossom Library..	605		605
1884	Do. Church Gate Lodge, Infirmary, &c. ...	1,439	150	1,289
1886	Do. Hollis Moore Memorial Hall.	9,013	8,890	123
1888	Rebuilding College and improvements ...	12,650	4,578	8,072
1888	Building Pastor's House and 5 College Teachers' Houses ...	2,939	2,939	
1890	Rebuilding Capron Cottage — Teachers' Houses ...	755	755	
1891	2 Catechist-Students' Houses ...	215		215
1891	Build'g New Dining Hall & Kitchen	3,500		3,500
1891	Do. Bible woman's Cottage ...	320		320
1892	Do. Beals Memorial Class Rooms.	2,400	1,362	1,038
1892	Do. East Normal Room ...	850	850	
1892	Do. 2 Theological Teachers' Houses ...	1,500	1,500	
1892-5	Do. 16 do. Students' Houses and Compound Walls ...	4,650	2,850	1,800
1893	Do. Connecting Verandah ...	780		780
1892-5	Do. Southfold Hostel — Hindu Students' Home ...	4,000		4,000
1894	Do. Alden Cottage — Teachers' Houses ...	1,500	1,500	
		74,129	50,302	23,827

		Cost.	A.B.C. grant.	Other.
		Rs.	Rs.	Rs.
1895	Building Williams College Cottage	74,129	50,302	23,827
	—Teachers' Houses ...	1,210	1,210	
1895	Do. Yokan Lodge for College Students ...	4,000		4,000
1895	Do. Cedar Cottage ...	800	800	
1895	Do. Assistant Principal's Quarters ...	1,275	1,275	
		81,314	53,587	27,827

APPENDIX III.

TEACHING STAFF IN THE OLD SEMINARY.

1842—1870.

Rev. W. Tracy, D.D., Principal,
from Sept. 1842 to Nov. 1867.

He left on furlough to America in Nov. 1850,
returned April 1854.

Rev. James Herrick, B.A., Acting Principal,
from Nov. 1850 to Apr. 1854.

„ „ „ „ „ May 1867 to Apr. 1870.

„ „ „ „ „ Aug. 1872 to Oct. 1874.

Mr. A. North, Assistant Principal,
from Jan. 1846 to Jan. 1847.

Teachers.

Mr. J. Cotton Mather, Jaffna,
Batticotta Seminary, from Sept. 1842 to Jan. 1844

Mr. Wright, Jaffna, Batticotta Sem. 1843 to 1845

„ Kellogg, „ „ „ 1843 ... 1844

„ S. Winfred, Tinnevely, „ „ 1844 ... 1855

„ A. Barnes, Dindigul, Pasumalai Sem. 1845 Th. S.

„ G. W. Edelman, Tirupuvanam, P.S. 1845 ... 1847

„ J. Grant Asirvatham, Tanjore, „ 1846 ... 1847

„ A. Allien, Tirupuvanam, „ 1847 ... 1848

„ A. G. Rowland, Tinnevely, „ 1848 ... 1868

„ John Colton, Tanjore, „ 1848 Th. S.

Mr. Gurunathan Samuel, Ammapatti, P.S.	1854 ... 1870
„ M. Eames, Kottampatti, Melur,	„ 1854 ... 1870
„ H. Martyn Winfred, Tinnevelly,	„ 1856 ... 1857
„ Charles Coit, Thevathanapatti,	„ 1850 ...
„ K. Asirvatham, Tirumangalam,	„ 1861 ... 1870

THE THEOLOGICAL SEMINARY.

Principals.

Rev. G. T. Washburn, B.A., D.D.	June 1870 to Apr. 1883
„ „ „ „	Oct. 1884 ... Jan. 1892
„ J. P. Jones, M.A., D.D.	Apr. 1883 ... July 1883
„ „ „ „	Jan. 1892 ...
„ J. S. Chandler, M.A.	July 1883 ... Oct. 1884
„ „ Ag. Principal,	Aug. 1890 ... Oct. 1890

Teachers and Instructors.

Rev. A. Barnes, M.A.	1870 ...
„ J. Colton	1870 ... June 1875
„ S. Mathuranayagam	June 1872 ... Nov. 1883
„ W. A. Buckingham	Nov. 1883 ... Jan. 1895
Mr. P. Daniel, Matr.	Jan. 1892 ...
„ P. Asirvatham	1892 ...
„ S. Sesha Sastri	1893 ...

MIDDLE, HIGH SCHOOL, AND COLLEGE.

Principals.

Rev. G. T. Washburn, B.A., D.D.	June 1875 to Apr. 1883
„ „ „ „	Oct. 1884 ...

Rev. J. P. Jones, M.A., D.D.	Apr. 1883 ... July 1883
„ J. S. Chandler, M.A.	July 1883 ... Oct. 1884
Mr. D. S. Herrick B.A., and Rev. J. S. Chandler, M.A., Acting Principals,	Apr. 1890 ... Dec. 1890

Assistants of the Principal.

Mr. Chapin, B.A.	Sept. 1883 to Oct. 1884
„ D. S. Herrick, B.A.	Oct. 1885 ... Aug. 1890
Rev. R. Humphrey, B.A.	Apr. 1890 ... Dec. 1890
Mr. H. H. Stutson, B.A.	Jan. 1891 ... Apr. 1894
Rev. W. M. Zumbro, M.A.	Nov. 1894 ...

Teachers and Professors.

Mr. P. Joseph, Matriculate	June 1875 to Aug. 1882
„ Thos. Rowland	June 1875 ... Oct. 1879
„ A. Samuel, Matr.	Oct. 1877 ... T. I.
„ N. Sidambaram Ayer, Matr.	June 1877 ... Jan. 1888
„ N. Samiadian, Matr.	Mar. 1878 ... Jan. 1884
„ Rengasami, F.A.	June 1880 ... Aug. 1883
„ T. Loganatha Ayer, F.A.	Oct. 1879 ... Sept. 1883
„ Samuel Barnes, Matr.	June 1880 ... June 1882
„ Ramachandra Ayer, B.A.	Mar. 1882 ... Nov. 1882
„ Sambasiva Ayer, B.A.	Sept. 1882 ... Apr. 1883
„ Krishnasami Ayer, B.A.	Sept. 1882 ... Feb. 1883
„ P. Mahalingam Ayer, B.A.	Mar. 1883 ... June 1884
„ S. Muttusami Pillai, B.A.	June 1883 ... Nov. 1883
„ N. Sabapathi Chetty	June 1883 ... Jan. 1885
„ S. Moses, Matr.	June 1884 ... T. I.
„ S. Mutthusami Ayer, B.A., L.T.	Feb. 1884 ... June 1893

Mr. V. W. Stephenson, Jaff. Col.	Jan. 1885 ...
„ K. Ganapathi Ayer, B.A.	June 1885 ... Jan. 1891
„ C. Ganapathi Ayer, B.A.	Feb. 1885 ... Apr. 1889
„ Chinniah Eames, Matr.	June 1885 ... Dec. 1885
„ Y. Joseph Taylor, Matr.	Jan. 1886 ... Jan. 1889
„ A. David, Hosp. Asst., Inst. in Physiology	... Jan. 1886 ... Jan. 1889
„ S. Anantharama Ayer, B.A.	Feb. 1889 ... Apr. 1890
„ S. Sessa Sastri, Sanskrit Munshi	Feb. 1889 ...
„ Peter Isaac, B.A., L.T.	Feb. 1890 ...
„ V. Santhiagu, F.A.	Jan. 1891 ...
„ S. Ramakrishna Ayer, B.A., L.T.	Jan. 1892 ...
„ S. Mahadeva Ayer, B.A.	June 1893 ...
„ G. Joseph, Matr. & Ag. Col.	June 1893 ...
„ Paul Samuel, B.A.	June 1894 ...
„ S. Gnanapirakasam, B.A.	June 1895 ...

TRAINING INSTITUTION AND PRACTISING SCHOOL.

Head Masters, and Training Masters.

Mr. W. Devapiriam Clark, B.A.	Feb. 1886 ... Jan. 1890
„ S. Chinniah B.A., L.T.	Jan. 1890 ...
„ R. S. Ignatius, Matr.	Feb. 1885 ...
„ R. Sivasambu Ayer, F.A.	Aug. 1889 ... July 1891
„ S. Minachisundaram Ayer, F.A.	Jan. 1890 ... Mar. 1892
„ R. Michael, F.A.	Jan. 1891 ...

Mr. V. David, Drawing Master,
Medalist & Group Certif. June 1892 ...

Practising School.

Mr. A. Samuel, Matr.	Jan. 1886 ...	Sept. 1895
„ S. Moses, Matr.	„ 1886 ...	
„ A. Pakkianathan, F.A.	„ 1889 ...	
„ M. Abraham, Matr.	1889 ...	Nov. 1893
„ P. Vethanayagam, Matr.	Feb. 1890 ...	Dec. 1890
„ R. C. Thomas, Matr.	Jan. 1894 ...	
„ N. Ramalingam, Matr.	Sept. 1895 ...	

Gymnastic Teachers.

Mr. N. Sithambaram Ayer, Matr.	Jan. 1884 ...	Jan. 1888
„ G. Joseph, Matr. & G. Certif.	Jan. 1884 ...	Oct. 1890
„ „ „ „	June 1893 ...	
„ I. David, „ „	„ 1889 ...	Jan. 1892
„ G. David, „ „	Jan. 1891 ...	„ 1892
„ Paul Daniel „ „	Jan. 1891 ...	July 1892
„ P. David „ „	July 1892	

Medical Assistants.

Rev. S. Mathuranayagam, Hosp. Asst.,	June 1871 ...	Dec. 1883
Mr. Gurupatham, Certif., Hosp. Asst.,	Jan. 1884 ...	Aug. 1885
„ A. David, „ Asst.	Oct. 1885 ...	Feb. 1889
„ S. Devanesam „ „	May 1889 ...	Dec. 1891
„ A. Tambupillai „ „	May 1892 ...	

Clerk of the College & Institution.

Mr. V. Ramanatha Ayer, Matr. Jan. 1891 ...

APPENDIX IV.

Names of Students in Pasumalai Seminary,

1842 — 1870.

1842.

K. Manikkam, Robert Street
D. Manikkam, Samuel
S. Susai, Albert Barnes
J. Asirvatham, John Lodor
Grant
A. Asirvatham, David
R. Asirvatham, Michael
D. Jesudas, Michael [man
S. Subramanian, G.W. Edel-
G. Rajakannu, Wilfred Hall
P. Soundarapandian, Abra-
ham Allien
A. Anbunathan, Joseph
D. Anbunathan, Samuel
R. Rayappan, David
S. Vethamanikkam, J. Ed-
wards [ian
T. Vethamanikkam Christ-
G. Devasagayam
G. Kalaimagam
G. Nallannan
A. Jaganathan

R. Gurunathan
T. Selvanayagam
V. Subbunayakan
M. Perumal, I. Williams
M. Rayappan, L. Parsons
S. Savarirayan, James
Tafts [bel
S. Rayappan, Walter Hub-
R. Antonimutthu, Henry
Allen
C. Masillamani, Albert G.
Rowland
V. Mutthian
T. Puvallan, Dwight Rip-
ley
P. Nallasangu
S. Rasanayagam
J. Devasagayam
S. Rengasami

1844.

R. Pakiam, Cha. W. Rock-
well

S. Ganapathi, John Harned Joseph David	P. Vethakkannu [Coit
A. Kanthan, Henry Hill	V. Vethanthavelu, Charles
R. Nagalingam	S. Yagappan, Jacob
G. Nallathambi, John Col-ton	P. David
R. Sankaralingam	D. Satthianathan
N. Ramasami	A. Asirvatham
C. Devasagayamani [lor	A. Pirakasam
V. Velayutham, John Tay-	Gnanamutthu
N. Palaniyandi, J. Elling-wood	Manuel, H. Arms
	A. Savarimutthu
	C. Arokkiam

1845.

Thangasami, Joseph Emerson
 N. Appasami [ling
 S. Arokkiam, William Stir-
 V. Andi
 V. Arumugam, Rufus Anderson
 T. Jeganathan
 P. Isaac
 V. Manikkam, John Shepard
 G. Mathuranayagam
 S. Muniyandi, Ezra Ely
 D. Gnanaparanam, Moses
 K. Ponnusami, Alvan Bond Sangili
 A. Savarimutthu
 A. Suppan, N. Moses
 P. Crane

1846.

V. Ambalam, Henry Allen
 Asirvatham
 John
 Manikkam, Calvin Chapin
 Manuel, Robert Landes
 Peter
 V. Suntharam
 Saravanakumaru
 Chokkalingam

1847.

D. Arokkiam, Edgar Gregory
 S. Arokkiam
 Karunaiyanantham
 A. Chinnappan
 Pichaimutthu [Clark
 N. Mutthusami, Alfred
 Arokkiam

Rengasami
 Narayanan
 K. Asirvatham
 K. Suppan, Asirvatham
 A. Abraham

1848.

S. Athisayam
 M. Pitchaimtthu
 S. Rayappan
 P. Duraisami, S. Mills
 R. Masillamani
 K. Chinnathamban
 K. Karuppanan
 P. Nallathambi, M. Eames
 T. Lazarus
 P. Jacob, Theron Loomis
 W. H. Martyn Winfred
 P. Mutthurakku Jacob

1850.

W. Daniel
 P. Joseph
 A. Fitch
 C. David
 A. Peter
 A. Isaac
 A. Vellaiyan [ingham
 M. Santhiagu, W. A. Buck-
 Ratthinam

1852.

K. Arumainayagam, W. P.
 Whittelsey

G. Paranjothi, W. J. Baxter
 R. Jesuthasan
 D. Belavendram
 P. Gnanaratthinam
 K. Solomon
 T. Ebenezer
 Y. Chinnappan
 T. Zachariah
 D. Moses
 S. John
 J. H. DeZilva
 Segini, Ezekiel
 Joshua
 A. Michael
 I. Savarimutthu
 Savarimutthu
 Vetham
 Daniel
 Johnson
 Joshua
 Manikkam
 Pakkiam
 Solomon
 Peter
 Moses
 Israel

1853.

S. Yagappan, Joseph

1854.

G. John
 V. Pakkiam

T. Lazarus
 R. Santhiappan
 A. Amirtham
 S. Vethamutthu
 J. Solomon
 C. Masillamani
 B. Samuel
 D. Vethamutthu [mas
 M. Sangilikaruppan, Tho-
 S. Mutthukaruppan, Isaac
 A. Santhirakannu, Devasa-
 gayam
 M. Ponnusami, Asirvatham
 C. Appavu, Abraham

1856.

A. Vetham, 1st
 A. Vetham, 2nd
 S. Vaithilingam, Abel
 S. Gurupatham
 R. Antony
 N. Mutthusami
 M. Savarimutthu
 K. Peter
 S. Vethamanikkam
 A. Zaccheus
 Mutthusami
 S. Mutthusami, A. Foster
 V. Isaac
 A. Vetham
 N. Savarimutthu
 A. David
 S. Pakkiam

A. Savarimutthu
 A. Simon
 A. Solomon
 S. Pichaimutthu
 S. Savarimutthu
 S. Asirvatham
 J. David
 J. Arokkiam
 Venkatasalam
 Yesadian

1857.

A. Asirvatham
 M. Devasagayam
 B. Chancy
 P. Crane
 B. Daniel
 P. Henry
 I. Isaiah
 N. Lazarus
 M. Michael
 A. Michael
 S. Savarimutthu
 S. Santhiagu
 S. Visuvasam
 S. Yagappan
 D. Samithasan
 Savarimutthu
 Yesadian
 Johnson
 Christian
 William

1858.

J. Barnabas
 D. Gnanathikkam
 S. Gnanamutthu
 J. Isaac
 S. Jacob
 S. Manuel
 V. Mutthu
 G. Pirakasam
 A. Pichaimutthu
 A. Rayappan
 D. Solomon
 M. Devasagayam
 P. Samuel
 K. Vethanayagam
 A. Cornelius
 P. Jacob
 K. David
 M. Rayappan
 C. Samuel
 M. Devasagayam
 N. Savarimutthu

1859.

S. Savarimutthu
 M. Abraham
 P. Amirtham
 V. David
 V. Devapiriam
 D. Isaac
 C. Jacob
 M. Moses

A. Pakiam
 Y. Santhiagu
 V. Vethamanikam
 Perinbam
 C. Appavu
 S. Simon
 C. Solomon
 S. Visuvasam
 A. Gnanasiromani
 I. Mariasusai
 A. Samuel
 P. Gnanathiraviam

1860.

V. Visuvasam
 M. Abraham
 Y. Abraham
 G. Saththianathan
 A. Francis
 D. Thiruchelvam
 A. Samuel
 V. Elkanah
 C. Pakianathan
 P. Isaac
 M. Innasimutthu
 Y. David
 S. Asirvatham
 S. Vethamutthu
 S. Gabriel
 A. David
 G. Vethanayagam
 P. Shadrach
 N. Samuel

K. Antony
M. Savarimutthu
Y. Arulappan
A. Arumainayagam
M. Abraham
G. Chinnappan

1862.

P. Abraham
S. Perianayagam
M. Manuel
S. G. Thangam
P. Israel
I. John
S. Jesudasan
S. Joshua
V. Gnanamutthu
S. Malayappan
S. Nallathambi
A. Nallathambi
D. Pakiam
S. Pakianathan
S. Belavendram
M. Peter
Y. Sebastian
S. Thiraviam
G. Vethamanikkam
M. Vethanayagam
M. Appavu
A. Arulappan
Lazarus
A. Arokiam
N. Simon

I. Jacob
S. John
Y. Yesadian
S. Manuel
S. Paranjothi
Y. Sebastian
P. Savarimutthu
I. Vethamanikam
V. Yagappan
V. Perumal
A. Manuel

1863.

L. Alasu
M. Abraham
A. Isaac
George Rowland
Jas. Rowland
S. Jesudasan
S. Raju
Y. Samuel
M. Solomon
S. Simon
S. Sundaram
J. Gnanaprakasam, 1st.
J. Gnanaprakasam, 2nd.
E. Gnanaprakasam
V. Pichaimutthu
M. Vetham
C. Joseph
Chinnappan
I. Yesadian
T. Satthianathan

S. Vellayan
K. Sarkunan
K. Gnanamutthu
A. Simon

1865.

Y. Sebastian
M. Rajenthiram
A. Joseph
M. Pakianathan
D. Savarimutthu
S. Masillamani
Y. Timothy
P. David
S. Chinnathambi
R. David
S. Jacob
V. Gnanathiraviam
C. Asirvatham
G. Rayappan
Z. Thangamutthu
V. Pakianathan
V. Murugandi, Paul
R. Arokianathan
P. Moses
S. Vetham
V. Abraham
C. Nathaniel
R. Manuel
A. Dairiam
A. Daniel
S. Samuel
A. Arulappan
S. Savarimutthu

1867.

A. Abner
P. Rayappan
A. Isaac
C. Yesadian
J. Savarinayagam
R. Savarimutthu
Samuel
D. Solomon
J. Shadrach
P. Chinniah
M. Devasagayam
N. Pakiam
A. Francis
C. Pichaimutthu
S. Jacob
Y. Joseph
S. Vethamanikam
N. Vethanayagam
M. Abel
P. Solomon
D. Vethanayagam
D. Daniel
I. Perumal
A. Samithasan
V. Gnanamutthu
G. Vethamanikam
S. David
M. Yesadian
Devasirvatham
Santhiagu
Vethamutthu
Thomas Rowland

THEOLOGICAL SEMINARY.

NAMES OF STUDENTS.

1870.

R. Santhiappan
 M. Thomas
 R. Antony
 M. Peter
 S. Mathuranayagam
 S. Thangam
 Y. Abraham
 S. Gabriel
 S. Nallathambi
 M. Vetham
 A. Pichaimutthu
 W. A. Buckingham
 M. Isaac
 Vetham
 A. Dairiam
 Arokianathan
 P. Gnanathiraviam
 N. Simon
 P. Shadrach
 S. Mutthusami
 Tharmakannu
 A. David
 Y. Arulanantham
 Deivanayagam

1871.

S. Isaac
 A. Zacheus

1872.

D. Gnanathikkam
 A. Jivaretthinam
 J. Sebastian
 Vethamutthu
 S. Barnabas
 G. Solomon
 A. Cornelius
 M. Michael
 A. Pakkiam
 N. Pakkiam
 P. Daniel

1873.

I. Gnanamutthu
 S. Belavendram
 P. Isaac
 M. Yesadian

1875.

Samuel Taylor
 S. Simon
 E. Gnanaprakasam
 Y. Yagappan
 P. Israel
 M. Abraham
 M. Solomon
 M. Devasagayam
 I. John

1877.
A. Joseph

1878.
A. Perumal
J. Gnanaprakasam
S. Jacob
M. Peter
R. Arulanthu
C. Mutthian
M. Abraham
A. Isaac
S. Isaac
Paul Cross
M. Samuel
R. Chiunnappan

1880.
V. Solomon
V. Antonimutthu
A. Arumainayagam
A. Pichaimutthu
D. Anbullannathan
Y. Lazarus

1881.
Daniel Colton
S. Paranjothy
R. S. Ignatius

1882.
G. Yesadian

A. Paul
J. Shadrach
S. Isaac
L. Arivanantham
G. Joseph
J. Kennett
P. Vethamanikam
G. Samuel
A. Amirtham
V. David
V. S. Edward
G. Mamuel

1884.
S. Vethanayagam
V. Masillamani
A. Gnanamutthu
S. Pakianathan
D. Yesuthasan
Aaron Moses

1886.
M. Daniel
A. David
S. Vethanayagam
S. Puthumai
A. Nallasami
M. Andrew
A. Luke
H. Appavu

1887.
S. Joseph
K. John
P. Asirvatham

1888.

S. Samuel
 P. Vethanayagam
 S. Thomas
 V. Thevathasan
 W. Samuel
 R. S. Gnanamutthu

1889.

V. Santhiagu
 A. Asirvatham
 P. Thomas
 R. Devapiriam
 B. James
 A. Mathalaimutthu
 A. Stephen
 James Rowland
 P. D. Jesudasan
 A. James
 N. Nagalingam

1890.

K. Samithasan
 V. Paul
 S. Savarimutthu
 J. Gnanasigamani

1891.

R. Michael
 P. Daniel
 V. Gnanamutthu

S. Chinnasami
 R. Gnanaprakasam
 R. Isaac

1892.

P. Daniel
 N. Nagalingam
 S. Chinnasami
 V. Gnanamutthu
 R. Devasagayam
 A. Pakianathan
 G. Samuel
 S. Mutthian
 V. Israel
 V. Peter
 Y. Vethanayagam
 V. Arokiam
 M. Nallathambi
 Jesuthasan
 I. Santhappan
 P. Joseph
 P. Asirvatham
 D. Joseph
 V. Visuvasam
 P. Manuel
 E. V. Nallathambi
 Y. Samuel

1893.

T. S. Thirithuvathasan
 E. V. Masillamani
 G. Manuel

K. Paul
Y. Samiadian
K. Vethanayagam
J. C. Cleveland
M. S. Devasigamani

1894.

S. Mutthusami
V. John
P. Sundaram
G. Gnanamutthu
D. Savarimutthu
C. D. Samuel
A. Manikam
Chinniah James

1895.

A. Stephen
N. C. Solomon
S. Paranjothi
J. A. Thomas
A. Savariappan
I. Nallathambi
Y. Jacob
N. Gnanasigamani
C. Vethamanikam
A. Vethamutthu
P. Jesuthasan
A. Samuel

List of Pasumalai Students
who passed the First in Arts Examination
and other Examinations.

FIRST IN ARTS.

<p>1883.</p> <p>Daniel Colton M. Strinivasa Aiyangar</p> <p>1884.</p> <p>N. Guru Rau R. Sama Rau</p> <p>1885.</p> <p>A. K. Pichu Aiyar S. Kaliasundram Aiyar M. Venkata Rau D. Navamani</p> <p>1886.</p> <p>R. Duraisami Aiyar S. Lachmana Aiyar S. Sangara Aiyar S. Venkatachalam Aiyar</p> <p>1887.</p> <p>Peter Isaac Yesadian David</p>	<p>T. S. Ramasubbu P. Ramasami S. Ramasami M. R. Strinivasan M. K. Strinivasan S. Subramanian</p> <p>1888.</p> <p>John Samuel J. Ariakutti D. Draviam L. William S. Samuel V. Santhiagu A. R. Govinda Aiyar E. R. Krishna Aiyangar C. Minakshisundram Aiyar N. Ramanatha Aiyar S. Sankaranarayana Aiyar P. R. Subramania Aiyar S. Venkatarama Aiyar</p> <p>1889.</p> <p>S. Gnanaprakasam T. V. Chellappasastry G. Krishtnasami Aiyangar</p>
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S. Krishtnasami Aiyangar
 C. S. Patmanaban
 S. Subramanian
 S. Sundram Aiyar

1890.

John Arulappan
 Samuel Pirakasam
 R. Michael
 S. Mahadeva Aiyar, I. Class
 S. Lakshmanan
 R. Narayana Aiyangar
 P. Ramasami Aiyar
 N. Subramania Aiyar

1891.

S. Pichaimutthu
 G. Sankaranarayanan
 K. Somasundram
 T. A. Subbavenkataraman
 M. Sundaresan
 P. M. Visvanathan

1892.

G. D. Manikam I.
 V. Gangatharan I.
 Paul Devadasan
 S. Gnanaprakasam
 G. Rajaram
 R. William

1893.

P. Ranganatham
 P. Ramakrishnan I.
 G. Subbaraman
 A. Pakianathan
 T. N. Sundararajan

1894.

Devavaram David
 M. Asirvatham
 C. V. Nagasundaram
 A. R. Narayanan
 S. Ramachandran
 P. V. Subramanian

List of Pasumalai Students
who passed Matriculation Examination.

1879.

Devapriam Clarke
V. Solomon
Samuel Barnes
V. Anthonimutthu
A. Samuel
N. Samiadian

A. M. Jegatheesvaran
C. Subramaniam
C. Narayanasami
V. Samuel
V. Subramanian
R. Sundararajan
M. S. Subbiah

1880.

C. Ganapathi I. Class
S. Paranjothi
Daniel Colton
R. S. Ignatius
Minatchisundaram
Somasundaram

1883.

Y. Gnanamutthu
M. Paul Samuel
V. P. Sundaram
R. Ananthanarayanan
Mohidin Ali
C. S. Ramasami
S. Daniel
P. Samuel
S. Thirithuvathasan
M. Gnanasigamani
Diraviam Solomon

1881.

A. Arumainayagam
James Rajanayagam
G. Venkatesvaran
V. Sundaram
Y. Yesadian

1884.

A. Pakianathan
V. Joseph
P. C. Ganapathi
B. David
V. P. Vittal Row

1882.

Chinniah Eames
Y. Gnanaprakasam

1885.

K. Subramanian
S. Ramasami
P. Isaac
P. D. Jesudasan
G. Jesudasan
A. V. Samuel
N. Sundaram

1886.

Devavaram David I. Class
V. Santhiagu I.
S. Venkataraman I.
R. Gnanamutthu I.
D. Susai I.
S. Narayanasami I.
V. Ramanathan I.
Abel David
J. Ariakutti
M. Abraham
C. Asirvatham
M. Daniel
S. Gnanaprakasam
K. John
S. Joseph
L. William
C. Minatchisundaram
M. V. Mutthusami
G. Mathuram
R. Narayanan
N. Ramamurthi
A. Samuel

S. Samuel
D. Srinivasagam
B. Strinivasa Row
K. Vaithianathan
D. Wilson

1887.

V. Joseph
S. Santhappan
V. Santhappan
John Arulappan
P. Daniel
David Irulappan
G. Joseph
C. Samuel
V. Shadrach
P. Vethanayagam
V. Solomon
S. Krishnasami
M. Kumarusami
K. Mutthusami
R. Ramasami
R. Rengasami
S. Subramanian

1888.

G. David Fenn
S. Gnanasiromani
J. Mathuranayagam
A. Gnanasiromani
G. Manikam
N. Samuel

R. Michael
P. Devapiriam
L. Vaigundam
S. Mahadevan I.

1889.

G. Sankaranarayanan
S. Arulanantham
Paul Devadasan
G. Rajaram
S. Pichaimutthu
J. Samithasan
S. Thomas
C. Velayutham

1890.

R. William
S. Gnanaprakasam
R. C. Thomas
Kanthiah

1891.

V. M. Viyagesan

Aiyanadan Pakianathan
M. Asirvatham
M. Jesudasan
G. David
S. David
John Arulappan
P. John
G. Samuel
H. Yesadian
Y. Rayappan

1892.

A. D. Kanagaratthinam
S. Narasimman
J. Thiagaraj

1893.

M. Devadasan

1894.

V. Ponniah
B. V. A. Venkatesvaran
S. Shanmugakumaru

List of Normal Students trained
in the A. M. Training Institution, Pasumalai,
who have passed one or both of the
Educational Tests.

UPPER SECONDARY.	LOWER SECONDARY.	PRIMARY.
1887.	1887.	1887.
D. Susai S. Samuel A. Samuel	D. Devasirvatham S. Savarimutthu D. Samuel I. Savarimutthu	V. Vethamanikam P. Joseph C. D. Samuel
1888.	1888.	1888.
A. Pakianathan M. Daniel K. John C. Samuel V. Santhappan V. Joseph M. Abraham	N. Samuel P. John S. Vethanayagam D. Antony	K. Vethanayagam A. Stephen V. Dairiam S. Manikam S. Savarimutthu J. Devasagayam M. Devapriam
1889.	1889.	1889.
V. Ramanathan S. Samuel G. David Fenn P. Vethanayagam G. Manikam	S. Paranjothi Y. Manikam V. John C. Selvanayagam Y. Devasirvatham S. Jivanantham D. Devasagayam d. G. Abraham	G. Manikam W. Jivanantham N. Samuel
1890.	1890.	1890.
N. Sundaram S. Santhappan	G. Devasirvatham V. Vethagiri	Y. Samiadian S. Mutthian

UPPER SECONDARY.	LOWER SECONDARY.	PRIMARY.
1890.	1890.	1890.
Paul Devadasan C. R. Srinivasan P. C. Ganapathi S. Narayanasami S. M. Saminathan A. Ganapathi S. V. Ramachandran	D. Daniel D. B. Doraisami A. Savarimutthu D. Joseph	J. Asirvatham V. Vethanayagam K. Gnanamanikam S. Abraham
1891—92.	1891—92.	1891—92.
W. H. Sampuranam M. S. Ramasubbu M. V. Mutthusami S. Venkusami R. Israel S. Ramiah C. N. Govindasami M. Abraham P. K. Saminathan S. Vethamanikam	P. Thomas M. Tharmanathan P. Yesadian P. Nallajepam G. Ramasubbu R. Ramalingam	P. David A. Savariappan M. Asirvatham B. James P. Devasigamani S. Samuel S. Gnaniah V. Vethamanikam
1892.	1892—93.	1892—93.
P. P. Eggiam K. Mutthusami P. M. Ramasami d. M. N. Seshan M. K. Subramanian S. Venkatasubban R. Venkataraman S. Thirumalai Aiyangar P. Ragavendra Row A. Samuel Moses Samuel G. David	Paul Daniel I. Savarimutthu A. Abraham G. Devavaram H. Kanagasabapathi J. A. Thomas A. Subbusami N. Venkatasubbu	M. Meiyappan V. Daniel A. Samuel V. Srinivasagam J. Jesudasan R. Isaac S. Asirvatham S. Venkatachari D. William

UPPER SECONDARY.	LOWER SECONDARY.	PRIMARY.
1893.	1893—94.	1893—94.
M. Dairiam G. Siluvaimutthu Joseph Michael Henry Vaiguntam N. Ramalingam S. Selvanayagam M. Jesuthasan R. C. Thomas	R. Sankaranarayan V. Daniel M. R. Kuppusami S. Subbarayan S. Rathnasami A. Masillamani David Samuel Stephen Ponniah	S. Koilpillai S. Somasundaram M. Arokiam K. Solomon T. Joseph C. Mathias R. Santhiagu P. Gnanakan J. Mathuram P. Pakianathan
1894.	1894—95.	1894—95.
P. Athinarayanan S. L. Venkataraman A. K. Ramasami P. Subramanian C. Rengasami A. Appathurai	S. David Navamani George S. Chelliah E. V. Nallathambi Samuel Dorairaj V. David C. K. Venkatasubban P. Ramanathan P. Lazarus A. S. Doraisami I. Devanesam	P. Manuel M. Devasirvatham S. Jacob A. Gnanasigamani B. Rajamutthu Y. Nallathambi K. Zachariah P. Gnanathikam J. Visuvasam P. Asirvatham G. Gnanamutthu S. V. Subramania Sastri

List of Pasumalai Students
who passed the late Middle School or
the present Lower Secondary Examination.

1880.

C. Subramanian
 V. Ramanathan
 S. Ananthapathmanaban

1881.

M. Paul Samuel I. Class.
 Y. Gnanamutthu
 A. Mathalaimutthu

1882.

V. K. Ragavan
 P. P. Eggiam
 V. S. Ramasami
 A. Pakianathan
 Stephen Simon
 Joshua Solomon
 Pichaimutthu Thomas
 Daniel Manuel I.
 Jacob Yesadian
 David Vethamutthu
 Asirvatham Suviseshana-
 than I.
 Pakianathan Joseph I.
 Mathurenthiram
 Vethamutthu Samuel

Devanesam Santhappan
 Devasagayam Rayappan

1882.

R. Narayanan
 V. Santhappan
 S. Joseph I. Class.
 V. Arivanantham
 S. Chinnappan
 J. David
 R. Jesudasan
 P. Asirvatham

1884.

Jacob Appavu
 Devasagayam Dairiam
 Abraham Masillamani
 Joseph Abraham
 Santhappan Savarimutthu
 John Kothalan
 Manuel Vetham
 David Irulappan
 Joseph Visuvasam
 Paranjothi Samithasan
 J. Mathuranayagam
 S. Vethanayagam
 S. Venkataraman

Devavaram David I. Class.
 G. Savarimutthu I.
 Samuel Sonaimutthu I.
 Santhiagu Vetham I.
 John Pichaimutthu I.
 William Lamocho I.
 R. Gnanamutthu I.
 Susai Devasagayam I.
 C. Pathmanaban I.
 Devapiriam Rayappan
 K. Manuel
 Ephraim Abraham
 David Fenn

1885.

S. Krishnan
 V. Shadrach
 G. Joseph
 P. Daniel
 John Arulappan
 G. Manikam
 John Hensman
 Y. Manikam
 N. Samuel
 V. Vethagiri
 P. Vethanayagam
 N. Gnanasigamani
 M. Ramasami
 V. Gnanasiromani
 A. Gnanasiromani
 E. V. Masillamani
 C. Samuel
 Z. William

S. Jivanantham
 V. M. Joseph

1886.

S. Mahadevan
 R. Ramalingam
 P. Samuel
 D. Samuel
 P. Devapiriam
 M. Devanayagam
 S. Gnanasigamani
 R. Michael
 P. Yesadian
 S. Melchizedec
 D. Devasirvatham
 S. Savarimutthu
 S. Thomas
 P. Jacob
 D. Daniel
 M. S. Alagiasundaram
 S. Rahmathulla
 R. Rengasami

1887.

V. Kalianasundaram
 S. Duraisami
 Y. Samiadian
 S. Arulanandam
 Paul Devadasan
 G. Samuel
 A. Masillamani
 S. Yesadian

C. Thomas
G. Gnanasundaram
S. Gnanamanikam
B. Belavendram
V. Daniel
A. Pakianathan
G. Dairianathan

1888.

M. Jesudasan
A. Ponnusami
C. Selvanayagam
V. Israel
S. Mutthian
A. Jivanantham
S. V. Ponniah
R. William
V. John
Y. Devasirvatham
J. Asirvatham
G. Selvanayagam
S. Devanayagam
Y. Rayappan
S. David
G. David
C. Cleaveland
M. Darmanathan
P. John Devasigamani
C. S. Narayanasami
S. Sankaran
G. Ramasubbu

December 1889.

M. Subramanian

V. Viagesan
Thamothiram
S. Somasundaram
Y. Daniel
J. Joseph
G. Thangam
M. Asirvatham
G. Devasirvatham
G. P. Mutthusami
R. David
E. V. Nallathambi
P. I. Samithasan
T. Antony
J. Devasagayam

May 1890.

C. S. Gnanayutham
S. Davamani
D. Vethanayagam
S. Ponnusami
C. D. Samuel
A. Savarimutthu
A. Edward
M. Savarimutthu
D. Joseph
P. Duraisami
R. Thomas
A. Gurubatham
J. S. Jusuthasan
M. Narayanasami

December 1890.

Durairaj James I. Class.

A. David
 M. Asirvatham
 A. Abraham
 S. Sundaram
 J. Appavu
 P. David
 M. Samathanam
 R. A. Jesudasan
 A. Savariappan
 S. Thayanantham
 V. Arunasalam

1891.

T. Karunai
 S. Subbiah
 P. Thangamutthu
 S. Anthonimutthu
 G. Joseph
 S. Thasan
 G. Yesadian
 M. Lazarus
 F. Samuel
 A. Zachariah
 G. Chelliah

1892—93.

C. Mathavadian
 T. Horace
 M. Antony
 G. Siromani
 C. Purushothman
 S. Rajanayagam
 P. Asirvatham

December 1893.

P. K. Samuel
 P. Lazarus
 R. Daniel
 M. Sarkunam
 R. Solomon
 David Perumal
 R. S. Samuel
 C. Durairaj
 S. Thambusami
 S. Thambithurai
 S. Ponniah
 I. Manikavasagam
 A. S. Duraisami
 D. Manikam
 B. Ponniah
 I. Devanesam
 A. Devasagayam
 N. Thomas
 R. Savarimutthu

December 1894.

S. Narayanasami
 P. S. Samuel
 C. Samuel
 S. Vethamutthu
 A. Israel
 D. Samuel
 D. David
 John Duraisami
 B. James
 C. Manuel
 Y. Koilpillai
 N. Devathasan
 J. Devasagayam

APPENDIX V.

Pasumalai Educational Memoranda.

- Sept. 4, 1842. Seminary opened at Tirumangalam with 34 students from Dindigul, Tirumangalam and Tirupuvanam.
- Dec. 1843. Pupils reduced by various causes to 25. Five united with the Church.
- Apr. 1844. Erection of buildings for the Seminary sanctioned by the Board and an appropriation of funds made.
- July 1844. Plans for the Seminary made and approved.
- Mar. 1, 1845. First class of 6 students finished their course in the Seminary and leave.
- Sept. 1, 1845. Seminary removed to Pasumalai.
- Dec. 1845. Pupils numbered 54.
- Jan. 1846. A. North, Esq., Professor in the Seminary from 1846 to Jan. 1847.
- Jan. 1846. Mr. Tracy digging up cists in his compound led to a report that 13 victims had been sacrificed to obtain buried treasure, causing cessation of travel and the interference of the Collector.
- Apr. 11, 1846. The Madura Mission authorized to hold land by the Madras government.
1846. Pasumalai Hill granted by government.

1846. Five teachers' houses and 2 lines of prayer rooms erected.
1846. Establishment of the Provident Society.
- Sept. 1, 1846. Pasumalai Church formed.
- Jan. 1, 1847. The visit of Collector Blackburn and the Tondaiman Rajah. A gift of Rs. 200 was received from Mr. Blackburn and Rs. 200 from the Rajah.
1847. The Mission declines the government offer of aid and patronage.
1847. The east bungalow began early in 1846 was completed in 1847.
- Mar. 1, 1847. The second class left the Seminary.—11 students.
- June 1847. The number of pupils was 49.
- Oct. 1847. The Pasumalai church begun in 1846 was first used for worship.
- Oct. 7, 1847. Caste troubles in Seminary.
1848. Great reduction in funds provided by the Board for education.
- Oct. 2, 1848. The third class left the Seminary.—3 students.
- Dec. 1848. The number of pupils was 27.
- July & Aug. 1849. { A revival occurred in the school which nearly all the pupils professed conversion.
- Dec. 1849. The number of pupils was 29 of whom 20 were communicants.
1850. Students in the Seminary restricted to members of the congregations.

- Feb. 28, 1850. The fourth class left the Seminary—4 students.
- Nov. 1850. Mr. Tracy took a furlough to America and handed over charge to Mr. Herrick.
1851. The amount of English reduced and the course of study shortened for a portion of the students. Five left on this account.
- July 1852. Transfer to Pasumalai of preparandi classes begun at stations 12 or 15 years before.
- Mar. 1853. The fifth class left the Seminary—4 students.
- Oct. 1853. Native Evangelical Society formed.
- Nov. 1853. Mr. S. Winfred, first teacher released to become an evangelist in Mallankinaru.
- Dec. 1853. Number of pupils was 44.
1854. The Tamil Quarterly Repository for Native helpers and Christians started—subscribers 400.
1854. Mutual Improvement Society formed.
1854. Mr. Tracy returned and took charge from Mr. Herrick.
- July 19, 1854. Educational despatch of the Court of Directors.
- Oct. 1854. The sixth class left the Seminary—4 students ; also a class of 14 preparandi left.

- Feb. 1855. Visit of Deputation, Drs. Anderson and Thompson, in which important educational changes were determined upon.
- Feb. 1855. School grants-in-aid from government to be refused and application withdrawn.
- Aug. 1855. First grant-in-aid code issued by government ; found unworkable.
- Oct. 1855. Madura English School closed after 20 years, having had more than 1,900 pupils.
- Jan. 1856. A class of 16 received to study wholly in Tamil ; subsequently a class for the regular course was received from the boarding schools.
- Mar. 1856. The seventh class left the Seminary—6 students.
1857. The last of the four feeder boarding schools was abolished.
- Mar. 1857. The eighth class left the Seminary—5 students.
- June 2, 1857. The Madura Zillah School opened—Raised to a 2nd grade college April 1880.
- Sept. 5, 1857. Madras University incorporated—first Matriculation Examination.
1858. A new grant-in-aid code was issued.
1858. Six Taluq schools opened by government.
1858. Mr. Tracy engaged from 1858 till 1866 in revising the translation of the Tamil Bible.

- Mar. 1858. The ninth class left the Seminary—6 students.
1859. Dr. Chester gave a course of lectures on Practical Chemistry.
1859. A Primary day school opened with 24 scholars, supported subsequently by a society in the Seminary.
1860. Mr. Barnes was engaged in bringing out Hopkins' Theology, and in Bible versions with Mr. Tracy.
- Mar. 1860. The tenth class left the Seminary—9 students.
- Mar. 1860. The Seminary finally reduced to a vernacular basis.
- Feb. & Mar. 1861. } There was a powerful revival in the Seminary.
- Mar. 1862. The eleventh class left the Seminary—8 students.
1863. Hindu children who were debarred in 1855 from attending village schools again freely admitted.
- May 1863. Mr. Colton prepares tracts and history of Madura.
- Sept. 1863. English was introduced into the upper classes of the Seminary as a classic.
- Sept. 1863. The twelfth class leaves the Seminary—4 students.
- Oct. 1864. The Madura Widows' Aid Society was started.

1865. Mr. Grant Asirvatham collected in Kombaconam Rs. 100 and sent to the Seminary, the funds of which were insufficient owing to famine.
1865. A more liberal grant-in-aid code was framed and issued.
- Sept. 1865. The thirteenth class leaves the Seminary—6 students.
- July 1866. Boarding schools were established to work for village congregations and not in connection with the Seminary.
- May 1867. Dr. Tracy took a furlough to America and handed over charge to Mr. Herrick.
- Sept. 1867. The fourteenth class left the Seminary—13 students.
1868. A fee of 8 annas was required of each student—continued for 2 years.
1868. A district was added to Pasumalai Station.
- Feb. 1868. Mr. A. G. Rowland was ordained and installed over the West Gate Church, Madura.
- April 1869. The fifteenth class left the Seminary—9 students.
- Jan. 13, 1870. At a mission meeting at Battalagundu a reconstruction of the Seminary was determined on, and Mr. Washburn was put in charge.
- The mission allows its missionaries to take result grants if they please.

- April 1870. The old Seminary was disbanded—38 students.
- May 20, 1870. At a Mission meeting at Kodaikanal the action of the January meeting was confirmed and Mr. Washburn took charge June 19th.
- June 17, 1870. The Female Seminary under Miss Smith was removed to Pasumalai where it remained till Aug. 1872.
- June 17, 1870. A class of 24 was received in the Theological Seminary.
- Aug. 1, 1870. The "Sathiavarthamani" News paper was established at Pasumalai.
- Jan. 23, 1871. A Mason and Hamilton organ was given by the makers for use in the Seminary.
1871. Mr. Capron contributed money to erect a catechist's house at Pasumalai. It was burned down in 1890 and rebuilt substantially as a catechist's house for 2 families.
1871. Dr. Palmer delivered a course of lectures on Hygiene to the theological students.
- July 1, 1871. A medical dispensary was established at Pasumalai.
- Aug. 19, 1871. Rev. T. B. Penfield died at Pasumalai, of fever.
- Oct. 1871. Mr. M. Eames was ordained and installed over the church of West Karisakulam.

- Oct. 1871. A wooden Printing Press was temporarily set up at Pasumalai.
- Nov. 30, 1871. Mr. A. Barnes was ordained and installed over the Pasumalai Church.
- March 1872. A Hoe's printing press arrived from America and was substituted for the wooden press.
- April 1872. The first class of 12 catechists under the new plan leaves.
- July 20, 1872. Mr. Washburn going to America on furlough gave over charge to Mr. Herrick.
- April 1873. No class received this year ; but a class of 6 catechists left.
- Aug. 11, 1874. The death of Rev. William Todd occurred at Madura, Kansas, U. S. A. Mr. Todd came from Jaffna to Madura in July 1834 and was one of the founders of the A. M. Mission.
- Oct. 3, 1874. Mr. Washburn resumed charge of the Pasumalai Seminary.
- Jan. 18, 1875. The Mission voted that a preparatory department be opened at Pasumalai to take pupils who had passed the 4th standard twice to be educated up to Matriculation; 20 to be received on account of the Mission at Rs. $1\frac{1}{2}$ a month,—these to be residents of the district, free from chronic disease, with a prospect of usefulness, especially sons of pastors, catechists and teachers, and of influential families in the congregations.

- April 20, 1875. The first locomotive and train of the S. I. R. ran from Trichinopoly to Madura.
- June 8, 1875. A Middle School was opened at Pasumalai with 21 students.
- June 24, 1875. Mr. J. Colton ordained and settled over the church in Dindigul.
- Dec. 10, 1875. The Prince of Wales arrived at Madura by way of Tuticorin and Maniachi and performed the ceremony of opening the S. I. Railway.
- June 1876. A class of 12 from the boarding schools enter Pasumalai School.
- July 4, 1876. The centennial of American Independence was celebrated by the Mission at Pasumalai and a centennial tree was planted by Dr. Tracy on the west side of the Seminary.
- Jan. 1877. A class of 11 from the boarding schools enter.
1877. A severe famine prevailed. A nursery and orphanage was opened at Pasumalai in November with 80 children.
- Nov. 14-17, } His Grace the Duke of Buckingham,
1877. } Governor of Madras, visited Madura.
- Nov. 28, 1877. The death of Rev. W. Tracy, D.D., former Principal of Pasumalai Seminary, occurred at Tirupuvanam.
- Jan. 1878. Mr. K. A. Burnell, the evangelist visited Madura and Pasumalai.

- Jan. 1878. A class of 11 from the boarding schools enter.
- Jan. 4, 1878. The death occurred of Rev. C. T. Muzzy—for a long time head of the A. M. Mission English School, Madura.
- Jan. & Feb. } The district suffered in many places
1878. } from destructive visits of locusts.
- Mar. 8, 1878. Mr. Yorke of the C. V. E. S. Training School, Dindigul, left for England.
- Sept. 1878. Sacred Concerts were introduced as a feature of the September mission meeting.
- Nov. 1878. Government took under its patronage Dr. Chester's Medical School, Dindigul, which has received many of its students from Pasumalai.
- Jan. 1879. A class of 9 from the boarding schools enter.
- March 1, 1879. The nursery was closed—1,070 children had been cared for—the average stay was $2\frac{1}{4}$ months—the average number per month was 136 for 16 months.
- March 1, 1879. A gift of Rs. 1,000 was received as the beginning of an Endowment Fund.
- Dec. 15, 1879. Pasumalai students were sent up for the first time to the Matriculation examination; six passed including two teachers.
- Jan. 1880. Non-Christians were admitted to the High School.

- Feb. 16, 1880. The time of entering and leaving school was changed to Jan. and Dec.
- Dec. 15, 1880. Middle School pupils were sent up for examination—3 passed.
- Jan. 1881. The Mission approved of the opening a theological class for Matriculates and others able to study with them.
- Feb. 1881. The first class of the Matriculates was received to the theological school.
- Feb. 1881. The Burnell Scholarship begun by a gift of Rs. 100 increased in '81 and '82 to Rs. 400.
- Oct. 1, 1881. A Post Office was opened at Pasumalai.
- Nov. 1881. The College was a affiliated with the Madras University.
1882. The Welsh Scholarship amounting to Rs. 1,250 was founded.
1882. Gymnastic apparatus provided and instruction in college and school began.
- Aug. 1882. Mr. P. Joseph left to become a pleader.
- Aug. 24, 1882. The west upstairs dormitory was opened; also two college class rooms.
- Sept. 12, 1882. The Director of Public Instruction requires Middle Schools to be recognised in order to receive grants and to send pupils to the Middle School examination.
- Mar. 1883. The Pasumalai Scholarship begun by gifts to the amount of Rs. 350.
- Apr. 5, 1883. Mr. Washburn going on furlough to the United States gives over charge to Mr. Jones.

- July 1st, 1883. Owing to the death of Mr. Rendall on June, 13th Mr. Jones was transferred to Madura and gave over charge to Mr. J. S. Chandler.
- Sept. 1883. Mr. Chapin arrived from Jaffna and acted as assistant to Mr. Chandler till his departure for America Sept. 1884.
- Oct. 1883. The Pasumalai Middle School recognized as conforming to government requirements for Middle Schools.
- Feb. 1884. The new library room was opened.
- Feb. 1884. Mr. S. Mutthusami Aiyar, B.A., becomes an instructor in the college.
- Feb. 4, 1884. The Director's fee notification was issued.
- Feb. 27, 1884. The Mission Jubilee was celebrated—the enthusiastic giving resulted in the raising of Rs. 5,250 appropriated as an Endowment Fund for Pasumalai Institution.
- June 1884. The Noyes' Scholarship of Rs. 750 founded.
- Oct. 1, 1884. Mr. Chandler gives over charge of the Pasumalai Institution to Mr. Washburn.
- Oct. 1884. A new outfit of chemical apparatus was provided for the High School.
- Nov. 1884. The "Santhosha Seithi" was begun.
- Nov. 1884. Candidates first sent up to the Peter Cator Examination.

- Dec. 1884. A Portrait of Dr. Tracy was placed in the Pasumalai Library.
- Feb. 11, 1885. The Normal School received recognition by government.
- Feb. 1885. At the gymnastic competition in Madura for the schools of Madura and vicinity, Pasumalai won the Director's Prize and six other prizes.
- June 1885. The Scudder Scholarship for Rs. 800 and the Clancy Scholarship of Rs. 700 founded.
- Oct. 18, 1885. Mr. D. S. Herrick arrived from the United States to assist the Principal.
- Jan. 28, 1886. The training school was opened with 7 students, afterwards joined by 4 others.
- Jan. 28, 1886. The Primary school was incorporated with the Training Institution as a practising branch.
- Feb. 1, 1886. The 2nd fee notification framed by a commission, to run for five years, was approved and issued.
- Nov. 7-8, 1886. The Viceroy, Lord Dufferin, visited Madura and reviewed the Mission schools near the American Mission High School.
- Dec. 21, 1886. Of the Matriculation class this year, 7 passed in the 1st class and 20 in the 2nd class.
- Dec. 27, 1886. A gift was made by Mr. Grant Asirvatham for a village plot and play ground.

- Sept. 8, 1887. The Hollis Moore Memorial Hall was opened.
- Oct. 23, 1887. Lord Connemara, Governor of Madras visited Madura.
- Nov. 1887. In the Peter Cator Examination, Peter Isaac gained a prize of Rs. 40, G. Joseph Rs. 20, and 7 others gained certificates.
- Nov. 1888. In the Peter Cator Examination, R. Gnanamutthu gained a prize of Rs. 50, and 9 others, certificates.
- Nov. 1888. The printing office was remodelled and used as a science room.
- Dec. 5, 1888. The new College Hall begun in March was opened.
- Jan. 1889. The teaching of Sanskrit was introduced into the Middle School, High School and College departments.
- July 1889. The Lower Secondary examination was instituted in place of the Middle School examination.
- Aug. 1889. Land and a spring for a well $\frac{1}{4}$ mile east of the east bungalow was acquired.
- Mar. 20, 1890. The Principal visited the United States for 4 months—protracted to 8 months by illness.
- Aug. 1890. Mr. Herrick who had temporary charge of the College left for America.
- Dec. 1890. Rev. R. Humphrey, instructor in the College and the Seminary for the second term.

- Jan. 15, 1891. Mr. H. H. Stutson, B.A., arrived to assist the Principal.
- Feb. 4, 1891. Mr. L. D. Wishard, Secretary of the International Y.M.C.A., spent 4 days in Pasumalai and Madura.
- April 1891. The University required High Schools sending up candidates to the Matriculation Examination, to be recognized by government in the same manner as Upper Secondary Schools.
- June 1891. The connecting verandah between the College and Seminary was erected.
- July 1891. High Schools required to be recognized and the course extended to 3 years. Percentage of marks increased in Matriculation Examination and English texts done away with—to take effect in the examination of 1892.
- Aug. 1891. A new dining hall and kitchen was opened for use.
- Nov. 20, 1891. The death of Rev. J. Herrick, for more than 8 years in charge of the Seminary, occurred in Brattleboro, U.S.A.
- Jan. 1892. The Theological Seminary was transferred to Mr. Jones. The new term opened with 17 students who were increased to 22.
- Feb. 1892. The College Library received a gift of 200 volumes from Prof. Lincoln of Williamstown, Mass.

- June 10, 1892. The Beals class rooms were opened.
- July 1892. Six new houses for catechists were erected and occupied.
- July 1, 1892. The Southfold Hostel erected in part and occupied.
- July 7, 1892. $3\frac{1}{2}$ acres government waste land, east of the east bungalow were acquired.
- July 1892. Rev. Alexander Miller visited Pasumalai and made a donation of Rs. 50 to the College Library.
- Aug. 1892. A brass memorial tablet to Dr. Tracy was placed in the Pasumalai church.
- Sept. 12, 1892. The new normal class rooms were opened.
- Sept. 15, 1892. The Jubilee celebration of the founding of the Pasumalai Seminary was held.
1893. The ball field was walled in and opened to use.
1893. Four cottages for the theological students and two for teachers were completed.
- July 1893. The quadrangle of the Southfold Hostel was completed.
- Sept. 11, 1893. The Rajah of Ramnad visited the College.
- Oct. 1893. The Alden Cottage containing residence for two teachers was finished and occupied. It is the gift of two members of Park St. Church, Boston.

Jan. 1894. One year was added to the theological course—making it three years.

Jan. 1894. The Doherty class room, given and furnished by Mrs. Doherty and family of South Boston, was opened.

Jan. 1894. Drawing was introduced into the High School.

March 5, 1894. Williams College made a donation to Pasumalai College of 1,910 dollars.

March 1894. Mr. H. H. Stutson left Pasumalai to return to the United States.

June 1894. The time for admission to the Theological Seminary was changed from January to June.

July 1894. Four cottages for student catechists were erected.

Aug. 1894. A plot of land adjoining the Southfold Hostel on the east was given by Hon. S. Subramania Aiyar Avergal.

Aug. 1894. A supply of physical and chemical apparatus and slate boards placed in the institution.

Nov. 1894. In the Peter Cator Examination D. Manikam gained a prize of Rs. 10 and 6 of the remaining seven gained 1st and 2nd class certificates.

Nov. 3, 1894. Rev. W. M. Zumbro, M.A., arrived.

1894. S. Ramachandran of the F.A. class gained the Fischer gold medal for 1894.

1895. Eight cottages for catechist students and teachers were erected.
- July 4, 1895. The Madras Educational Rules revised.
- July 6, 1895. Yokan Lodge was occupied.
- Sept. 1895. Mrs. S. B. Capron founded the William Banfield Capron Scholarship by a gift of Rs. 1,475.
- Sept. 1895. The Williams College Cottage for teachers was erected and occupied.
- Sept. 19, 1895. The Jubilee of the removal of the Seminary from Tirumangalam to Pasumalai was celebrated. A fund of Rs. 14,026 had been raised in three years for the Endowment of the Institution.
- Sept. 1895. Cedar Cottage for 2 families was erected.
- Oct. 1895. A scholarship fund of Rs. 1,401 collected in the U. S. by Rev. H. C. Hazen.

APPENDIX VI.

A.

ENDOWMENT FUNDS.

The Washburn Scholarship Fund	Rs.	...	5,100
and Pasumalai Post Office property	,,	...	550
The Burnell Scholarship	,,	...	400
The Pasumalai	,,	...	350
The Welsh	,,	...	1,215
The Jubilee	,,	...	5,250
The Scudder	,,	...	800
The Clancy	,,	...	700
The Noyes	,,	...	750
The Glovervill	,,	...	1,000
The William Banfield Capron	,,	...	1,475

APPENDIX VI.

B.

LIST OF SUBSCRIBERS TO THE JUBILEE FUND Rs. 10 AND ABOVE.

	Rs.	A.	P.
His Highness the Rajah of Ramnad ...	2,000	0	0
Mrs. S. B. Capron ...	1,475	1	7
Collected by Rev. H. C. Hazen in U.S.A.	1,401	6	0
Rev. G. T. Washburn, D.D. ...	1,100	0	0
„ J. P. Jones, D.D. ...	450	0	0
Mr. Warren Gookin Waterman, U.S.A. ...	350	14	0
Rev. J. C. Perkins ...	300	0	0
„ W. P. Elwood ...	300	0	0
„ J. E. Tracy ...	270	0	0
„ J. S. Chandler ...	258	0	0
Hon. S. Subramania Aiyar, Dewan Bahadur ...	250	0	0
Rev. Frank Van Allen, M.D. ...	200	0	0
„ E. Chester, M.D. and Mrs. Chester ...	187	6	0
Mrs. Tufts ...	184	6	3
Rev. E. P. Holton ...	180	0	0
„ G. W. Wright ...	160	0	0
„ and Mrs. D. S. Herrick ...	150	0	0
„ J. E. Chandler ...	100	0	0
Hon. R. Ramasubba Aiyar, Row Bahadur	100	0	0
Miss B. B. Noyes ...	75	6	0

		Rs.	A.	P.
Miss M. T. Noyes	...	75	0	0
„ E. M. Swift	...	75	0	0
Mr. J. Mathuranayagam, Hosp. Asst.	...	70	0	0
„ S. Chinniah	...	67	0	0
„ G. Abraham	...	65	0	0
„ Peter Isaac	...	50	0	0
„ S. Ramakrishna Aiyar	...	50	0	0
„ S. Gnanamanikkam	...	50	0	0
„ S. Mahadeva Aiyar	...	48	0	0
„ N. Chidambaram	...	45	0	0
„ V. W. Stephenson	...	40	0	0
Rev. A. Barnes	...	37	8	0
Mr. P. Strinivasa Aiyar	...	36	10	0
Rev. J. Colton	...	36	0	0
„ Y. S. Taylor	...	35	4	8
Mr. Y. Gnanamutthu	...	31	0	0
Rev. S. Isaac	...	30	0	0
„ J. Rowland	...	30	0	0
„ G. N. Pakianathan	...	30	0	0
Mr. V. Santiago	...	30	0	0
„ G. Joseph	...	30	0	0
„ R. Michael	...	30	0	0
„ Y. Gnanapragasam Bonnell	...	30	0	0
„ S. G. Subramania Aiyar	...	30	0	0
„ V. Kanthappu	...	30	0	0
Rev. Y. J. Taylor	...	26	13	11
„ M. Eames	...	26	7	3

		Rs.	▲.	P.
Mr. A. Samuel	...	25	0	0
„ A. Thambupillai, Hosp. Asst.	...	25	0	0
„ A. Pakianathan, Palamcottah	...	25	0	0
„ Muthusami	...	22	0	0
Rev. W. A. Buckingham	...	21	4	3
„ A. Pichaimutthu	...	21	0	0
„ M. Thomas	...	20	7	3
„ A. Perumal	...	20	2	9
„ W. D. Clarke, Madras	...	20	0	0
„ S. Simon	...	20	0	0
Mr. T. Loomis	...	20	0	0
„ A. David, Dist. Munsif	...	20	0	0
„ S. Sessa Sastrial	...	20	0	0
„ Moses Samuel	...	20	0	0
„ V. Ramanatha Aiyar	...	20	0	0
„ R. S. Ignatius	...	20	0	0
„ V. David	...	20	0	0
„ Y. Sebastian	...	20	0	0
„ Samuel Joseph	...	20	0	0
„ G. Jesudasan	...	20	0	0
„ S. Devanesam, Hosp. Asst.	...	20	0	0
„ S. Thirithuvathanan	...	18	12	0
Rev. S. Nallathambi	...	18	0	0
„ A. Savarimutthu	...	18	0	0
Mr. T. S. Mutthusami Aiyar	...	18	0	0
„ Kailasam Aiyar	...	18	0	0
„ E. V. Santhosham and wife	...	18	0	0

	Rs.	A.	P.
Mr. P. Connell	17	8	6
„ A. Pakianathan	17	0	0
Rev. A. Clarke	16	8	0
Mr. M. P. Samuel	16	8	0
Rev. K. John	16	3	9
„ S. Vethamanikam	16	0	0
„ C. William	16	0	0
Mr Israel Isaac	16	0	0
Rev. A. David	15	15	0
Mr. D. Pakiam	15	15	0
„ S. Palaniappa Pillai	15	8	0
„ Gnanapragasam, Dresser	15	3	0
„ S. Appavu	15	2	3
Rev. I. Savarimutthu	15	0	0
„ S. Jacob	15	0	0
Mr. T. S. Vethamutthu	15	0	0
„ I. Devasirvatham	15	0	0
Mr. M. Solomon	15	0	0
„ B. Subramania Sastry	15	0	0
„ P. David	15	0	0
„ R. Gnanamutthu	15	0	0
„ Jeyamani Paul	15	0	0
„ R. Santhiappan	14	10	8
„ A. Manikam and wife	14	8	0
„ A. V. Samuel	14	7	10
„ P. Vethanayagam	14	2	4
„ G. David Fenn	14	0	0

		Rs.	A.	P.
Mr. S. Samuel	.....	14	0	0
„ V. Antonimutthu	.....	14	0	0
Rev. A. Gnanamutthu	.....	14	0	0
Mr. V. David	.....	13	8	0
„ J. Appavu	.....	13	8	0
„ Y. Jacob	.....	13	0	0
„ A. Samiadian	.....	13	0	0
„ P. Joseph	.....	13	0	0
„ R. Sivasamba Aiyar	.....	12	8	0
„ Paul	.....	12	7	3
„ P. Gnanaratthinam	.....	12	6	0
„ Paranjothi	.....	12	5	6
„ V. Gnanamutthu	.....	12	5	4
„ Y. Yesadian	.....	12	4	8
„ P. Thomas	.....	12	2	8
„ G. V. Devadasan	.....	12	2	4
„ R. Israel	.....	12	1	4
„ V. G. David and wife	.....	12	0	0
„ A. David	.....	12	0	0
„ P. Chinniah	.....	12	0	0
„ P. C. Yesadian	.....	12	0	0
„ R. Gnanathikam	.....	12	0	0
„ M. Daniel	.....	12	0	0
„ S. Gabriel	.....	12	0	0
„ C. Muthian	.....	12	0	0
„ G. Devasirvatham	.....	12	0	0
„ S. Gnanayutham	.....	12	0	0

		Rs.	A.	P.
Mrs. A. Santhammal	.....	12	0	0
Mr. R. Rayappan	.....	12	0	0
„ P. Daniel	.....	12	0	0
„ M. Pichaimutthu	.....	11	14	3
„ G. Visuvasam	.....	11	12	0
„ Gnanapragasam	.....	11	12	10
„ C. M. Abraham	.....	11	8	0
„ A. Michael	.....	11	6	0
„ S. Joshua	.. . .	11	5	11
„ Arokiam	.....	11	5	11
„ Y. Jacob	.....	11	4	11
„ N. Pakiam	.....	11	4	0
„ P. C. Cross	.....	11	1	0
„ Barnabas	.....	11	0	0
„ A. Pakiam	.....	11	0	0
„ S. Belavendram	.....	11	0	0
„ S. Vethanayagam	.....	11	0	0
„ D. Sundaram	.....	11	0	0
„ Vedagiri	.....	10	15	6
„ P. Israel	.....	11	10	6
„ M. Rayappan	.....	10	8	0
„ M. Vetham	.....	10	8	0
„ S. Abraham	.....	10	8	0
„ Y. Manikam	.....	10	7	0
„ P. Daniel	.....	10	5	7
„ I. Gnanamutthu	.....	10	3	5
„ S. Vethamanikam	.....	10	3	5

		Rs.	A.	P.
Mr. Devapiriam	.....	10	3	5
„ P. Samuel	.....	10	3	5
„ S. Paranjothi	.....	10	3	5
„ V. John	.....	10	3	5
„ D. Gnanamutthu	.....	10	3	4
„ Zaccheus	.....	10	2	0
„ Isaac	.....	10	2	0
„ I. John	.....	10	2	0
„ P. Israel	.....	10	1	10
„ B. James	.....	10	1	0
„ Nallathambi	... ..	10	0	10
„ M. Nallathambi	.....	10	0	9
„ S. Thomas, Hosp. Asst.	.....	10	0	0
„ E. V. Sampson	.....	10	0	0
„ Paul Daniel and wife	.....	10	0	0
„ S. Pakianathan	.....	10	0	0
„ V. Isaac and wife	.....	10	0	0
„ S. Isaac	.....	10	0	0
„ M. Amirthanayagam	.....	10	0	0
„ G. Daniel	.....	10	0	0
„ S. Jeevanantham	.....	10	0	0
„ Mutthu Pillai	.....	10	0	0
„ J. Shadrach	.....	10	0	0
„ R. Devapiriam	.... .	10	0	0
„ P. T. Vetham	.....	10	0	0
„ S. Daniel	.....	10	0	0
„ G. Visuvasam	.....	10	0	0

		Rs.	A.	P.
C. E. Graham Norton, Esq.	.....	10	0	0
Henry B. Dalgetty, Esq.	.....	10	0	0
Mr. P. Sundaram	.....	10	0	0
„ P. Asirvatham	.....	10	0	0
„ P. Joseph	.....	10	0	0
„ S. Guanapirakasam	.....	10	0	0

LIST OF SUBSCRIBERS
BELOW Rs. 10 AND ABOVE Rs. 5.

Mr. J. Kennett	.....	9	10	8
„ D. Devasirvatham	.....	9	9	4
„ S. Subbiah	.....	9	9	0
„ M. Abraham	.....	9	8	0
„ R. Arulanantham	.....	9	8	0
„ V. Mutthu	.....	9	8	0
„ K. Samithasan	.....	9	7	0
„ S. Thomas	.....	9	6	4
„ V. Yagappan	.....	9	6	0
„ G. Manuel	.....	9	2	0
„ A. David	.....	9	1	11
„ Visuvasam	.....	8	1	3
„ Sargunam	.....	9	0	6
„ A. Masillamani	.....	9	0	0
„ R. C. Selvanayagam	.....	9	0	0
„ Timothy	.....	9	0	0

	Rs.	A.	P.
Mr. P. Yesadian	9	0 0
„ D. Gnanathikam	9	0 0
„ V. Dairiam	9	0 0
„ M. Samuel	9	0 0
„ M. Thomas	9	0 0
„ A. Annasami	9	0 0
„ S. John	9	0 0
„ M. Darmakan	9	0 0
„ Mallikarjuna Aiyar	9	0 0
„ S. Muzzy	9	0 0
„ Y. Gnanamani	8	15 8
„ N. Asirvatham	8	15 7
„ J. S. Stephen	8	13 8
„ J. Barnabas	8	13 0
„ M. Samuel	8	10 10
„ M. Vetham	8	10 9
„ S. Pakiam	8	10 8
„ J. Arumainayagam	8	10 8
„ V. Gnanakan	8	10 0
„ D. Samuel	8	10 0
„ W. Jeevanantham	8	8 0
„ A. Savarimuttu	8	8 0
„ T. Joseph	8	8 0
„ D. Anbullathan	8	7 4
„ Arokiam	8	6 9
„ M. Asirvatham	8	6 4
„ Selvanayagam	8	5 6

	Rs.	A.	P.
Mr. A. James	8	5 6
„ V. Gnanamutthu	8	4 7
„ D. Manikam	8	4 6
„ T. Devanesam	8	4 6
„ S. Joseph Benjamin	8	4 3
„ Visuvasam	8	4 0
„ A. Savariappan	8	3 7
„ J. C. Cleaveland	8	3 5
„ Grace Samuel	8	3 0
„ N. Moses	8	1 0
„ N. Chinnappan	8	1 0
„ A. Aiyathurai	8	1 0
„ Sathiavasagam	8	0 6
„ M. Abraham	8	0 0
„ Peter	8	0 0
„ B. Moses	8	0 0
„ S. Joseph	8	0 0
„ Vethamutthu	8	0 0
„ Paul Peter	8	0 0
„ V. Pakianathan	8	0 0
„ B. Gurubatham	8	0 0
„ Marther Paul	8	0 0
„ Annamutthu	8	0 0
„ P. Arokiam	8	0 0
„ Yesadian Samuel	8	0 0
„ S. Simon	8	0 0
„ R. Savarimutthu	8	0 0

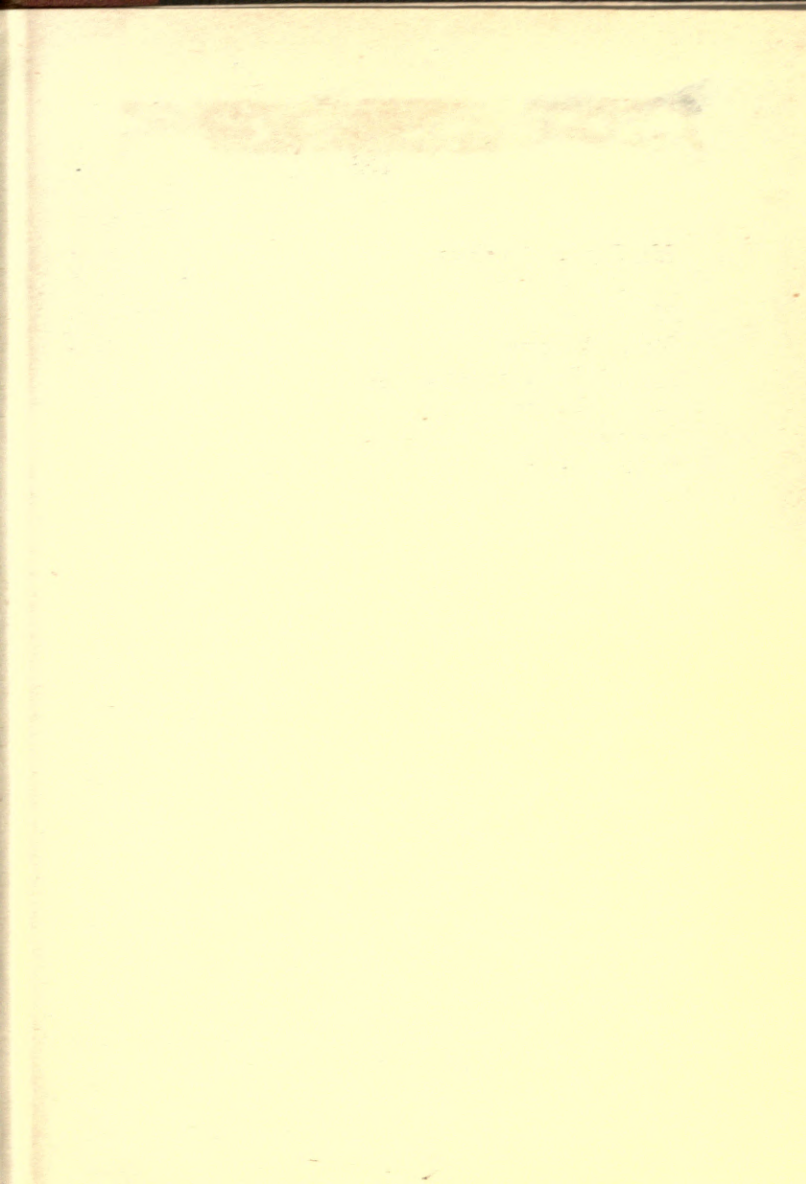
	Rs.	A.	P.
Mr. Geo. W. Nathaniel	8	0 0
„ G. Vethanayagam	7	15 9
„ E. V. Masillamani	7	15 2
„ R. S. Thayanantham	7	14 0
„ H. Arms	7	14 0
„ P. Peter	7	14 0
„ T. Antony	7	14 0
„ M. Gnanaprakasam	7	13 8
„ N. Samuel	7	13 5
„ M. Perianayagam	7	13 0
„ G. Gnanamutthu	7	11 3
„ R. Peter	7	11 0
„ Samiadian	7	9 5
„ K. Vethanayagam	7	9 2
„ D. Savarimutthu	7	8 9
„ Arumainayagam	7	8 8
„ A. Solomon	7	8 0
„ S. Amirthanayagam	7	8 0
„ Savarimutthu	7	8 0
„ Paul Peter	7	8 0
„ G. Samuel	7	7 8
„ D. John	7	7 2
„ Simon	7	5 6
„ R. Manuel	7	5 0
„ S. Philip	7	5 0
„ A. Stephen	7	3 3
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TURKS' HORRIBLE DEEDS.

One Armenian Family as a Specimen of the Remainder.

MILWAUKEE, Feb. 14.—Giragos Tomaulan, a young Armenian of this city, has just received sad news from his uncle, Khlatjian Tomaulan of Ouzousaba, province of Diarbekir, Armenia. The letter says:

"I wrote you of the horrible happenings which are unequalled in the history of our village. Brother, they have struck our quiet village; they have burned our church and our home and robbed us of everything. They have killed nearly every one. Those who are left have changed their religion and have become Mohammedans.

"But this is not all. Let me write and relate about your home.

"Your brother's wife and your little boy are killed. Your wife and mother have thrown themselves into the Euphrates in order to save themselves from Turkish outrages. Your sister is living yet, but I wish she might have been killed with the rest, for they have taken her and married her to a Kurd.

"The massacre continued for three days. Few of us are left now in the village."

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